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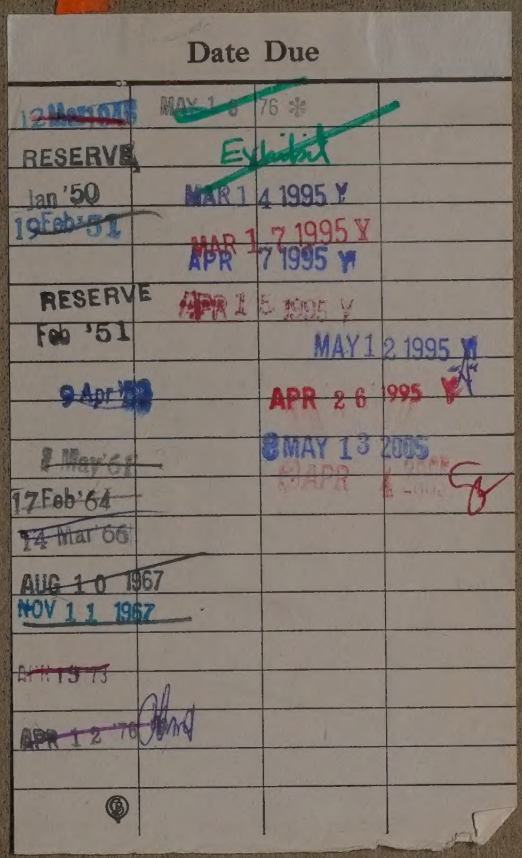

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INDIA

THE LANDSCAPE, THE MONUMENTS AND THE PEOPLE

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INTRODUCTION

India, with her 300 million inhabitants and her area of over 1,850,000 square miles, is to be considered, not as a country, but as a continent. If we eliminate Ceylon, and follow the natural boundary that separates Hindustan from Burma, Tibet and Afghanistan, we are in the presence of scenery of an imposing uniformity. No individual state or special civilisation there has been able permanently to detach itself; everything has always pointed to something in common, to that which we vaguely conceive as *Indian*. A closer inspection shows the uniformity to be split up into a diversity unknown in any other continent; a diversity that sometimes rises into sharp contrasts.

India is inhabited by three of the principal race-groups of the earth, which have mingled in various grades. We have the dark Dravidian type in the south, with a touch of the negroid in some of the forest tribes; yellow Mongols, and fair Indo-Europeans. The origin of the first inhabitants and of the great migrations that led to present conditions still opens a wide field to scientific research.

Together with the differences of race there is an extraordinary diversity of culture and social life in India. Men bristle with jewels: men starve to death. Half-savages dwell next door to the wisest learned men on earth. An open-handedness which appears to us exaggerated, does not exclude a cruelty of which no European would be capable. Religion is lost in a maze of sects and extraordinary customs and, contrary to its ideals, gives birth to all sorts of chicanery, friction and violent struggles.

It is of course quite possible that this diversity is part and parcel of what might be called the Indian character. For India is immoderate beyond measure. The attitude towards the world, which, at bottom, is common to the

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whole continent, transforms the land of Hinduism into a world of its own, whose tragedy and whose happiness are that it is an eternal contradiction, an unity always sought and never found, bristling with problems, full of fabulous dreams and strange things, penetrated with mysticism.

India comprises one of the most ancient continents of the earth. Its configuration has naturally altered since the oldest phases of the earth's history; to-day it resembles a giant triangle bordered on the north by mountain ranges, and projecting towards the south into the Indian Ocean, between the Arabian Sea and the Bay of Bengal.

The *Deccan*, the oldest part of India, forms in its entirety a broad plateau dominating, above all, the south. Towards the Arabian Sea the country slopes fairly steeply to the so-called *Western Ghats*. They are covered with luxuriant tropical forests and inhabited by primitive tribes. Wild animals abound. Towards the east, however, the country slowly drops, and conveys the great rivers of Southern India from their sources near the Arabian Sea almost over the whole peninsula right to the Bay of Bengal. On the *Malabar Coast* in the south-west, no doubt the happiest plot of ground in India, there is never any lack of water. Its inhabitants, in whose lives the century-old European colonies and missions are harmoniously blended, live tranquilly in the shade of the coco-nut palms.
On the east coast the supply of water is a question of greater importance, and on the Deccan plateau the problem is hardly capable of solution. In the flat dry regions the remains of the primary rocks often project in the shape of rocky bluffs or boulder districts, e. g. in Trichinopoly (p. 24), Bundelkand, etc. In Mavalipuram (pp. 38–42), south of Madras, several temples and caves have been hewn out of these rocks, containing the oldest remaining monuments of Dravidian art which, at the same time, exhibit the highest degree of inner power.
Near Hyderabad-Golconda the old crystalline bedrock forms a maze of boldly projected blocks (p. 77). Further north, in the Aravalli range of

Rajputana, in Mount Abu (p. 252), in Udaipur (p. 241) the folded rock of one of the oldest mountain chains in India has survived in elongated ridges. This region, Jodhpur, Ajmer, Alvar, Jaipur, supplied the celebrated white marble of the Taj Mahal, the Pearl Mosque, and other princely palatial buildings.

Somewhat later than the bedrock of the Deccan, but still dating from hoary antiquity, the horizontal layers of the *Purana strata* were formed which, for instance, have survived in Gwalior (pp. 178 181) and Sanchi as escarpments. Their red and yellow sandstone forms an important building material; the majority of the Moghul monuments are made of it.

In the middle age of the earth, towards the close of the cretaceous periods, the north and north-west of the peninsula were convulsed by stupendous volcanic outbursts which covered the surface with enormous masses of basalt (Deccan Trap). The cliff-like tabular heights which remain are especially characteristic of the region to the east of Bombay (pp. 90, 104). Sometimes a single hill has survived, as in Palitana in the Kathiawar peninsula (pp. 254–255). The caves of Ellora, those gigantic stone hewings, owe their excellent state of preservation to the power of resistance of the basalt.

The highest mountains in the world, the *Himalayas*, arose only in more recent periods of the earth's history, at the middle and end of the tertiary period, from the sea which bordered the primordial parts of India in the north. The lowest chain of the foot-hills, the Siwalik Mounts, is one of the youngest mountains known.

On the slopes of the Himalaya, which enclose India like a rampart and put an end to the tropical luxuriance of Indian nature and culture, are to be found numerous mountain health resorts, mostly of later date, the finest of which is Darjeeling. When the summer heat in the lowlands is too strong the Government of the Presidency of Bombay transfers its seat from Calcutta to Darjeeling, whilst the Viceroy, with the Government of British India, removes from the new capital of Delhi to Simla.

Of the Himalayan countries only the naturally beautiful region of *Kashmir* in the west has always been accessible to foreign influences and invasions. In its early Hindu monuments Greek influence is plainly visible; it was subsequently inundated by Islam, and served the Moghuls as a summer resort. In spite of the fact that the majority of the inhabitants are Muhammedan, Kashmir is ruled by a Hindu Maharajah, a state of things which is more often the reverse in those Indian states tributary to the British Empire, as, for instance, in Hyderabad-Deccan, the largest of the Indian principalities.

In the independent kingdom of *Nepal*, which lies along the highest ranges between Darjeeling and Simla, Chinese civilisation is mingled with Indian, and Buddhism has been able to maintain itself in a form similar to Lamaism, by the side of the advancing Hinduism. Still more hermetically closed to the outer world than the country of the Gurkas is the mysterious land of *Tibet* with its hierarchy of Lamas: in Darjeeling the acquaintance of the precursors of this peculiar form of civilisation can be made.

The rim of mountains continues towards the east and separates Hindustan from the Indo-Chinese countries by the almost impassible Assam-Burman frontier hills, covered with tropical forests and inhabited by primitive tribes.

The only gate to India by land is in the *north-west*, although here too, mountain solitudes prolong natural boundaries. Time and again powerful northern tribes have penetrated here, whose assaults and longing for the fertile lowlands usually broke down Indian resistance. The most formidable enemy in the path of the conqueror was the hot climate of the country; the glowing summer led to enervation and mutiny.

The most celebrated of these invasions was that of Alexander the Great; the cultural effects of this bold enterprise on India have been in recent times the object of particularly careful investigation. A flourishing Hellenic-Indian mixed civilisation spread in the north-west in the centuries about B. C.; in Gandhara art Buddhist sculptures were created in Greek style. The recently excavated town of Taxila (in reality there were three

towns in succession, pp. 271–272) was for centuries the seat of prosperous trade and active mental life, the point where central and eastern Asia met western Asia and Europe. In addition to the somewhat superficial Greek influences, various west Asian influences, which are especially perceptible in artistic forms (e. g. in the celebrated lion capitals of the Ashoka column, p. 161), have always found their way to India. Still more lasting in their cultural, economic and political effects than Alexander's campaign were the Muhammedan invasions of later centuries.

The entrance gate of India still plays an important part to-day, seeing that it was in the last hundred years the scene of fierce struggles. A special frontier province emphasises the military character of the region, and the *Khyber Pass* (pp. 281–284), the path of the big caravans to and from Afghanistan, is the most strongly guarded point of the Indian Empire.

The great plains of the big Indian rivers, the Indus, Ganges and Brahmaputra are the most important regions for the daily life of India. The waters of these rivers, which have their source in the Himalayas, filled with their detritus the mighty lowlands between the mountains. The Indus flows into the Arabian Sea; its two sister rivers flow together into the Bay of Bengal. It was, above all, the *plains of the Ganges*, from Agra to Lucknow, Allahabad, Benares, Patna and Calcutta, that witnessed the highest expression of Indian civilisation; here alone about 150 million Indians are crowded together, and it is here that we find the most sacred spots of the country.

Together with some districts in the south (Malabar) and the irrigation basins in the Punjab, the plain of the Ganges is the most densely populated portion of India. But whilst in the humid south a comparatively happy existence is possible, the masses congregate in Northern India in holdings insufficient for keeping house and home together. Underfed and irresolute, with the fear of famine always over their heads, these people merely live from hand to mouth. Between the localities of now partly extinguished princely splendour and the variegated places of pilgrimage, the innumer-

able poor villages of India (90 per cent of the Indians live in villages) are crowded together, an eternal and depressing problem. Apathetic abandonment to fate, to the service of the gods, to the inexorable laws of the caste into which a man happens to be born, prevents his own recognition of the tragic side of such a life. Projected to the modern world, this tragedy becomes a burning question, and forms the starting-point of the noblest reformation measures of India's leaders.

The rhythm of life in India is regulated by the *water question*. The greater part of the country is dry for more than half of the year. When the heat of spring or summer begins to get intolerable and the supply of water scarcer and scarcer; when the earth splits and threatens to turn into a desert, India patiently awaits the great event of the *monsoon* with its abundance of cooling rains. In a few days the grey spots are covered with green, the paddy fields are under water, and Man thanks the gods for their gifts. This alternation of dry and rainy periods colours the cultural picture of the surface. Artificial lakes and tanks abound everywhere. It was one of the tasks of the Semindar, or landowner, to ensure a safe existence to his districts, and consequently to his farmers, by keeping his water reservoirs in good condition. A river is sacred water. The great pilgrimages take place on certain days at certain parts of the river. Hundreds of thousands, sometimes even millions, of human beings meet there from all parts of India. The daily ablutions in river or tank, especially early in the morning, are for the Hindu as necessary for the soul as they are for the body. Since the time of the Vedas a Brahmin desires for his village a temple to pray in, a river or tank to bathe in, and only in the third place houses to dwell in. In the south every temple has its own tank. A corpse will be brought as soon as possible after death to a funeral pyre on the river; the next-of-kin sets it alight as a symbol that even the dearest on earth are nought but ashes: the ashes themselves are carried away by the sacred waters.

The chief religion of India is *Hinduism*, which is professed by about 220

million believers. Religion with them is more than mere faith; it is the predominating factor of life, stronger than political, economic and other necessities. No people on earth devotes itself with more fervour and more ardour to the eternal problems of religion than do the Indians. The Hindu, it is true, may haggle over farthings, may speculate more insanely with his fortune, spend his money with less scruple, display more or less pride of purse, pursue the pleasures of this world with more subtlety than anyone else. But perhaps he does so because he has no standard or aim for the volatile world of appearances.

The natural ideal of India is not the hero who bore mankind with him and made it happy, but the *Sadhu* (Muhammedan fakir), the man who gives up his civil life and turns his back on his career as business man, savant or politician, as well as on all family ties, in order to wander as a beggar through the country, and to give himself up to meditation in solitary places.

Shiva, the god, is himself the archetype of the Sadhu. Almost in a state of nudity, he wandered through the land, his body strewn with ashes, his hair unkempt, castigating himself, and often begging in vain for food. Sakyamuni became Buddha the Redeemer, as a Sadhu, and Ashoka was the greatest of Indian emperors because he bowed himself down in the dust, quitting all his splendour and devoting himself to fervid meditation. Even in the present times, only that leader can find real acclamation among the people, who has humbled himself in the dust, and by voluntary privation, has set a shining example to all.

A deed is valid only if it is a religious one. But Buddha and Ashoka already abandoned the fundamentals of Buddhism by announcing a gospel of *community*. The true Sadhu does not live and work for others; he wanders merely as a shadow through the realm of errors.

A genuine Sadhu flees publicity, and confines his advice to a few philosophical commonplaces and prescriptions for meditation. His doctrine does not matter; the aim of all his endeavour is to find his pure *ego*.

Foreigners usually see only a religious clown who dresses up as for a fair,

and complacently exhibits his grotesque body to the crowd at popular places of pilgrimage. Earnestness and ridicule, piety and the desire to impose are close and frequently inseparable companions. Often the charlatan cannot be distinguished from the saint; everywhere the great vanity of the Indian mingles with his genuine renunciation of the world. And thus we have, in human matters as in art, the sublime by the side of the vulgar, monuments full of loftiness and greatness next door to blatant gimcrackery.

The Sadhu takes his stand above the diversity of races, languages and customs. He is to be seen at the *ghat* (river stairway), near the temple, in the crowded lanes, in the solitudes of the forest—everywhere. From Benares to Ramaswaran on Adam's Bridge, from the sacred Godaveri in Nasik to the shrine of Jagannath in Puri, at the religious festivals in Allahabad, Hardwar, Conjeeveram, Chidambaram, and whatever these sacred places may be called, the Sadhu ideal grips the masses who, insatiably driven forwards, looking neither to the right nor left, feverishly aspire towards their salvation.

Common to Hinduism is the doctrine of *Karma*, the continuity of all action; closely connected with it is the belief in the transmigration of souls. The fatalism of India maintains that the deed and the liberty thereby gained take effect only beyond the dark portals that close in our life, and then only as a link in a long chain. Animals are sacred. The monkey that so often destroys the crops and is a pest to the country, must be spared: above all, the slaugther of a cow would be a sacrilege. The religious imaginings of the Hindu do not grow out of the necessities of life, but are often in direct contrast thereto.

The Hindu, otherwise so open-minded in spiritual things, is most implacable in his attitude towards social life.

The *caste system* still permeates the life of the majority of Indians with unyielding consistency. Thousands of different castes which, especially the highest caste of the Brahmins, are split up into innumerable septs,

form closed circles that are strictly segregated from one another. The contact of the lowest castes, and particularly of the "untouchables", the Parias, pollutes most of their higher-born fellow men, and they are therefore avoided like the plague. No wonder that these numerous members of the lowest strata rescue themselves from their legal nullity by flight into the arms of Islam or Christianity.

The predominence of the Brahmins, especially in the almost exclusively Hindu south, is, like the whole caste system, not based on economic differences, but on purely religious superiority, for which birth alone sets the standard. Precisely for this reason, the white Brahmin cord, whose bearer is not only a priest, but also exercises a variety of professions—in recent times frequently as officials—possesses an unshakable authority.

Hinduism is not one single religion; it comprises a tropical luxuriance, in the widest sense of the word, of religious conceptions, from primitive animism and belief in spirits to the most highly developed philosophical system; from zealous theism which is only one step from Christianity, to the most flourishing polytheism and pure atheism.
Although but few animists were revealed by the census, and those mostly the primitive forest tribes, the cult of personified natural phenomena still plays an important part. The adoration of the serpent, for instance, whose poison proves mortal to so many Indians, is widespread and often documented in the plastic arts (p. 68). But whereas in a country like Burma the cult of nature is carried out as a kind of necessity by the side of the predominating Buddhistic religion and without any inner connection with it, Hinduism overflows its boundaries; hence the presence of those numerous contradictions which appear so incomprehensible to those standing outside of it. Thus the cruel goddess Kali, or Durga, often represented as a frightful gargoyle, whose caprices can only be appeased by the bloody sacrifice of animals, is actually the representative of a profound mother-worship.

The greatest gods of modern India and the heirs of the old Veda gods are Vishnu and Shiva.

Vishnu (p. 1) is the penetrator or preserver, whose powerful arm grasps the whole universe. His worship is spread particularly in the serious and manly-reticent north and makes the nearest approach to the religions of the Occident. The heroes of the two great epics of Mahabharata and Ramayana, Krishna, the divine cowherd, and Rama, the husband of the beautiful Sita, are counted as incarnations of Vishnu. Pictorial representations of Krishna playing the flute are to be met with everywhere. The god's adventures with women are represented by preference; they seem to emerge in a wallow of sexuality. On the other hand, Krishna is the herold of the sublime wisdom of the Bhagavad-Gita.
Shiva is the Indian god most difficult to grasp. His symbol, the *lingam,* (p. 58) which is found in millions of examples in every size, in temples, by the wayside, or in the shape of an amulet, is to be seen all over India. It symbolises male fecundity. Nandi, the Bull, is Shiva's sacred animal. Plunged for thousands of years in meditation, the god sits on his mountain Kailasa in the Himalayas: he wanders through the land as a Sadhu. As a rule he is represented with his wife Parvati (pp. 43, 103), or in a spirited dancing attitude (p. 304), for the god of the strictest acetism and of overflowing fecundity, is Natesa, the god of the dance. To men Shiva appears above all as destroyer, as fear-inspiring and powerful as Nature. And yet his mercy is infinite. His omnipotence is most sublimely represented in the Trimurti, for here he is Rudra, the destroyer, Brahma the creator, and Vishnu the preserver, all in one person (p. 89). Innumerable are the appearances of the two chief gods, their wives and retainers. There can be no question of a closed system or separate supporters; Vishnu is commingled with his great rival; once he appears as the latter's wife. In the celebrated temple of Natesa at Chidabaram Vishnu also possesses a shrine. The Brahmins often purposely avoid giving a one-sided direction to the sanctuaries which they guard.

The monkey-like Hanuman, to whom in his capacity as chaste celibate exceptional powers are ascribed, and Ganesha with the elephant's head, a son of Shiva, are very popular. The latter is the bringer of good luck, and is evoked on every possible occasion.
Numerous local gods, who are mostly considered as incarnations of the principal god, animate the variegated picture and make it still more confusing. Moreover, incarnation explains everything.—Why should not Jesus be an incarnation of Krishna? The gods known to men are only appearances of the One and Incomprehensible. Thus educated Hindus, who perform their devotions at the various sanctuaries before the most remarkable images, speak only of *one* God whose omnipotence and goodness consist in Hinduism, or stand above or accompany it.

The *Jainas* can only be reckoned in an extended sense to Hinduism; they are a religious community founded by Mahavira, a contemporary of Gautama, and in many ways mentally related to him. The Tirthankaras play for the Jainas a similar part to that of the figure of the Enlightened One for the Buddhists. Although the number of worshippers is comparatively small, the sect, owing to the wealth and religiosity of its members, possesses several magnificent temples which they have erected, by preference, on sacred mountains.
Similarly loosely attached, like the Jainas, to Hinduism, are the *Sikhs* who, about 1600, created in the Punjab a powerful fighting organization against caste compulsion on the one hand, and Islam on the other.
Islam and *Christianity* came from outside; the former with extraordinary success. But the world religion which has emerged from the lap of Hinduism itself is *Buddhism*, which victoriously penetrated to Ceylon and Tibet, Further India and Korea, China and Japan. In the land of its origin, however, it is dead. Even the great sanctuary of Buddha Gaya, which rises on the spot where Sakyamuni or Gautama became the Enlightened One, or Buddha, is in the hands of the Brahmins.
A great deal of what is represented in the Occident as being typically

Buddhist is Hindu common property. The personal cult of the Buddha is not contained in the original Buddhist system, but was added by later sects. That which made Buddhism a world religion and, at the same time, expatriated it from India, can hardly be explained by dogmatic definitions; for one thing because our conceptions are obscured by too many sects and systems. The incomparable affective values which were the issue have, perhaps, a social foundation. Buddha dissipated the castes; this, however, happens every time with other reforming Hindu sects. But with Buddha there arises at the same time the notion of *community*. Hinduism, with its immoderate individualism, could not support this. With the conception of community there begins at the same time *history;* thus there was no Indian history till the spread of Buddhism. The first great historical event in India is the reign of the Emperor *Ashoka*, 300 B. C. This great ruler and apostle imprinted on the country for all time its great desire for civilisation. His position in Buddhism is compared with that of St. Paul in Christianity. It is difficult to see what would have become of the dogmas of Sakyamuni without Ashoka.

With Ashoka there begins for India a period in which not only the individual takes his relations with God seriously, but also one when the *community* is felt to be essential and is minted into a unit by missions, edicts graven on stone, monuments and highways. Hand in hand with the religious fraternity, the monastery, arises the *idea of the state.*

In the ruins of Buddhist India lies a world-historical tragedy: the tragedy of one of the oldest of civilised territories which subjugated in century-old struggles this hitherto unique attempt to impart a form from the soul of a people, and to create a history. In its beginnings *Buddhist art* avoided statues or pictures of the Enlightened One himself. Monuments in the shape of tombs or reliquary shrines were built, stupas or Dagobas, and these became more and more luxuriant in their ornamental details. On the stone posts which formed an enclosure around important sanctuaries (p. 149) scenes from the Buddha legend were depicted in Ashoka's time, in which Buddha himself was merely indicated by a symbol. On the later

Sanchi stupa (pp. 112–113) all kinds of Jataka stories are told with virtuosity, treating of events in Gautama's early life. It was only at the time of the Kushan dynasty (A. D. 1 and 2) that representations of the Enlightened One himself appeared, under Greek influence, in the foreground, and grew to that splendid symbol which soon became the common property of Hinduism. There is a convincingly simple greatness in this figure which Hinduism never attained, and probably never endeavoured to reach.

Hardly had Brahmanism or Hinduism driven out the world religion, or destroyed it from the inside and thus again set up the barriers which separate the country of inexorable castes from the rest of mankind, than a powerful assault was made on India from outside. About 1000 A. D. began the fierce Muhammedan attacks from the north-west which finally led to the establishment of the second great Indian realm after that of Ashoka. Under the great *Akbar* (1556–1605) Muhammedan supremacy reached its zenith. Like Ashoka, Akbar was a dominating personality in the highest degree, general and statesman and, at the same time, full of a burning zeal for the work of civilisation. Just as he approached Hinduism with a broad-minded tolerance, so did he seek in architecture a synthesis between the Muhammedan-Persian and the Hindu forms. His successors, Jahangir, and particularly *Sha Jahan*, took the same pleasure in erecting palaces; the mosques and tombs of their time attained an elegance never to be surpassed. The shimmering marble splendour of the Taj Mahal (pp. 184–185) forms as perfect a monument for the beautiful empress of India as the tomb of the great Afghan Sher Shah, who foreshadowed Akbar's deeds, forms a monument of powerful dominating rule (p. 151). The Moghul buildings, which were supplemented by finely laid-out gardens, are the act of a foreign volition whose social discipline and trend to unity on Indian soil had works of special fairy beauty executed by Indian hands.

With the death of the intolerant Aurangzeb at the beginning of the 18th

century, the realm of Muhammedanism fell to pieces and with it Indo-Muhammedan civilisation.

After the fall of the Moghuls various tribes fought for supremacy in Northern India. The most successful of these were the Mahrathas. But the third great union of India was already preparing, and this time it was to comprise the whole peninsula from the Himalayas to Adam's Bridge, *British India.*

British rule signifies not only the military dominion and political organization of an European power, it means far-reaching influences conveyed by the ideas of the West. The movement thus engendered comprises both friends and foes of British rule in the same way, and finds particular expression in political, economic and social programmes. It is the third of the great attempts to make the land of Hinduism into a country with a living state consciousness, a *nation.* The outlook would appear to be propitious, for this time it is not a question of a kingdom, but of the self-consciousness of a people. The paths are laid out: the self-evidence of unity is furthered by the press. India is still in a phase of congresses and reforms, unallayed hopes and fears. In this volume we have not taken into consideration the cultural results which may possibly issue therefrom. In the discussion of present day political and economic problems we must not, however, forget the power which *Hinduism* still possesses as of yore. A great religious activity, which is partly working with new means, pulsates throughout the country. In art, especially in painting, the old ideals are operating with regenerative force and already bearing fine fruit. Without Hinduism no Indian realm is conceivable nowadays.

Will the religion of the Sadhus and the castes ever be able to support a nation? The *future of India* hardly lies in social deeds: possibly her millions will still continue to err, and be compelled by foreign hands to order her fate. India's future lies in this eternal birth of religious ideas, in this whirl of contrasted forces before whose youthful impetuosity space, time and human forms break again and again to pieces.

Hindu art, as it has formed itself unsullied by foreign influences in the Dravidian south, is, together with the results of philosophical composition, the purest expression of the strength and the fate of India for those standing apart. Man is flung out of the indifference—but also out of the self-evidence of his existence, when he strides through the temples whose halls, corridors and tanks form a world of their own, whose sculptures abrogate all relations of dimension, and transform the human shape into fantastic dream-pictures.

The temple towers of Madura, covered over and over with mythological figures, rise like beacons of unreality to the sky. In Southern India there are hundreds of such slender towers, the Gopurams. Further to the north, in Khajuraho, the forms are quieter, but they are multiplied here, too, and their arbitrariness is an obstacle to all notions of utility, fading away into over-rich ornamentation. The *Black Pagoda* of Konarak, the stones of which are dissolved in an enormous number of elastically fleeting and, at the same time, finely graded sculptures, and the *Kailasa Temple* in Ellora, hewn out of the rock, with all its inner rooms, towers, secondary shrines, galleries and reliefs, are phenomena which, similar to the Egyptian pyramids, cannot be valued as works of art alone, seeing that they appear to transcend all human bounds.

Among the overwhelming abundance of Indian phenomena, the solitariness of the ruins, the turmoil of the places of pilgrimage, the symbol of Hinduism seems to detach itself in a form of inexorable greatness: Shiva, the destroyer and procreator. His limbs move in spirited dance movements: his countenance is gracious, but as rigid and impenetrable as Fate. The values and forces of our existence are borne along in one single pean of rhythm. Shiva, the great dancer, dances over birth and death. When the pillars crack and the world comes to an end and the whole heaven of gods sinks to nothingness, Shiva will dance his great dance, and new worlds will arise wherever he sets his merciful foot.

The *arrangement of the illustrations* corresponds to the following journeys:

1. Beginning at the extreme south, on Adam's Bridge, some of the most important places of Dravidian civilisation and architecture were visited: Madura, with its peculiar religious life, Trichinopoly, with its romantic citadels and the extensive temple grounds of Srirangam, the somewhat sleepy Tanjore, Kumbakonam, Chidambaram, Conjeeveram, all highly sacred spots for the Indians, with mighty temples, and finally, Mavalipuram, the dwelling-place of the gods on the sea-shore, long since abandoned by Man.

2. Once again starting from the extreme south, along the south-east coast from Trivandrum through Malabar, in the shade of the coconut palms, to Tellicherry. Up the Ghats, with their dense virgin forests and over the broad, flat plateau of the Deccan of Mysore to Bengalore and Hyderabad where, side by side with Hinduism, strong Muhammadan influences are to be met with. In Golconda and Bijapur the imposing monuments of ancient Muhammadan princely power were visited.

3. Near the modern chief port of India, Bombay, to the temples and monasteries which were hewn out of the rock by the Buddhists, subsequently by the Hindus and Jainas: Karli, the finest of all Buddhist chapels, Elephanta, with its majestic Trimurti; Aurangabad, Nasik, but, above all, Ellora and Ajanta, whose caves are the most magnificent monuments of Indian art and of human culture itself.

4. In the north-east to the temple cities of Orissa: the big place of pilgrimage, Puri with the sanctuary of Jagannath, the solitary Black Pagoda of Konarak, Bhubaneswhar, the city of a thousand temples. Through Bengal, one of the most active of provinces in cultural things, with Calcutta, the biggest town and former capital of the realm. Up the Brahmaputra to Gauhati in Assam: along the powerful mountain frontier to Darjeeling, at the foot of the highest peak in the world, and on the threshold of the mysterious country of Tibet.

5. In the plain of the Ganges, first of all the classical territory of Buddhism: Patna, in ancient times a powerful royal city, Buddha Gaya, the greatest sanctuary of Buddhism, and Benares with its endless pilgrimages. Up the Ganges to Allahabad, Lucknow and into the romantic Bundelkand, whose now fallen, magnificent monuments of religion and princely power lie out of the path of the ordinary tourist.

6. Agra and Delhi, the classical localities of Muhammadan rule. Agra is almost entirely under the influence of Sha Jahan; Fatepur Sikri is the splendid but unfortunate foundation of Akbar the Great; in its ruins Delhi shows the traces of all the great Muhammadan rulers of India.

7. Rajputana, the region that most nearly corresponds to our notion of mediaeval India, full of colour and proud shapes, now, as then, blazing with the splendour of princely courts. On Mount Abu and further to the west, in the peninsula of Kathiawar, some of the sacred places

of the Jainas are to be found. Ahmedabad was once the seat of powerful Muhammadan rulers, like Hyderabad, the former capital of Sind, which, in modern times has been easily overtaken by the rising commercial town of Karachi.

8. The territory of the former Gandhara kingdom, in the extreme north-west, above all the Punjab and its old cities of Lahore and Amritsar, with Hindu-Muhammadan population; the recently excavated ruins of Taxila, the Khyber Pass, with the caravan city of Peshawar.

9. Kashmir, in the western valley of the Himalayas, which, in addition to the beauty of its magnificent mountain scenery and variegated vegetation, possesses interesting architectural monuments and the life and doings of a peculiar mixed people.

Politically India is divided into eight large provinces (Madras, Bengal, Bombay, Bihar and Orissa, United Provinces of Agra and Oudh, Punjab, Central Provinces, Burma) and five smaller administrations (Assam, North and West Frontier Provinces, Baluchistan, Rajputana Agency, Central India Agency) with British-Indian government. The states of the Indian princes, which comprise about 40 per cent of the area and 25 per cent of the total population of the Empire, are variously independent of the central government or the provincial governments and agencies. Some of the most important of the states are Hyderabad, Mysore, Travancore, Gwalior, Jaipur, Udaipur, Baroda, Jammu and Kashmir.

The province of *Burma* belongs geographically and culturally no longer to India in the narrow sense of the word; hence it will be treated in a special volume together with the other countries of Indo-Chinese civilisation. The Crown Colony of Ceylon, although belonging geographically to Indo-China, will likewise be added to the volume on Further India, so as not to overload the present book. My pictures from *Nepal* are intended for another publication; the selection for "Orbis Terrarum" will appear together with Tibet. Even then I still have 5000 photographs, for Further India, which is about eight times the area of France or Germany, and lavishes an unheard-of wealth of many-coloured impressions on the visitor, wherever he turns his steps.

When taking the photos, and likewise in the selection of the pictures from a very extensive material, I was guided by the same principles as I indicated in the preface to my book on "France" in this series. I have endeavoured to keep the directness of personal impressions, and at the same time to avoid photographic arbitrariness, which only too often claims to be "artistic", letting the beauty of the country and of its monuments speak for itself. At the same time that I was trying to capture the beauty of India, I wished, likewise, to illustrate her soul. For, in the beauty of a civilisation and in the greatness of its accomplishments there lies a mightier truth than in the thousand-and-one details of a transitory and often ugly workaday world.

MARTIN HÜRLIMANN, Dr. phil.

LIST OF ILLUSTRATIONS

1. VISHNU, the Preserver or Attainer. In a South Indian local shape as "Vardaraja". Bronze in Madras Museum.

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8—16. The GREAT TEMPLE of MADURA, dedicated to Shiva, here called Sundareshwara, and the "fish-eyed" goddess Minakshi. The present buildings, which are full of fantastic life, date chiefly from the time of King Tirumala (17th cent.).

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Town with 274,000 inhabitants, in the Presidency of Bombay; had its most flourishing times under Mohammedan rulers in the 17th century.

258. House with wood-carvings.

259. Jama Masjid (Great Mosque), built in 1424 by Sultan Ahmad.

260—263. HYDERABAD-SIND. The modern town (82,000 inhabitants) was laid out in 1678 by Ghulam Shah Kalhora as capital of the united kingdom of Sind.

260. Royal tomb with variegated porcelan inlays.

261. Houses with wind-catchers.

262. View from the fort of the town with its wind-catchers.

263. Jeweller in his shop.

264—266. AMRITSAR, town with 160,000 inhabitants in the Punjab, known as capital of the religious community of the Sikhs (related to Hinduism) founded about 1500.

264. The golden temple, the chief sanctuary of the Sikhs.

265. Houses on the tank of the golden temple.

266. School near the golden temple.

267. LAHORE, chief town of the Punjab (200,000 inhabitants). View from a minaret of the roofs of the town.

268. Shahdara near Lahore. Tomb of the emperor Jahangir (Ob. 1627).

269. Lotos pond in the Shalamar garden near Lahore.

270. Bad lands in the Punjab, near Rawalpindi.

271. TAXILA, an important town in the first centuries before and after Christ. The extensive ruined fields with monuments of Graeco-Buddhist art were only recently excavated. Ruined spot with the foundation walls of a temple.

272. Buddha statue in Taxila.

273—280. PESHAWAR, 100,000 inhabitants, chief town of the North-West Frontier Province, important caravan town for traffic with Afghanistan.

273. Muhammadan mendicant monk (fakir) with alms-bowl.

274. In the bazaar. Copper and brass goods.

275. In the bazaar. Pottery.

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277. In the bazaar. An old dealer.

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280—284. The KHYBER PASS, highly important strategic road for trafic goods between India and Afghanistan.

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282. Fortified village of the warlike tribe of the Afridi.

283. Camel caravan on the way to Kabul.

284. Landscape.

285. JAMMU, winter residence of the Maharajah of Jammu and Kashmir. Modern Hindu temple.

286. Valley with paddy-fields between Jammu and Kashmir.

287—303. KASHMIR, a fertile valley in the west of the Himalayas, called the "Indian Switzerland" on account of its natural beauties.

287. View from the Banihal pass to the Kashmir valley with paddy-fields.

288. On the Banihal pass.

289. Blooming lilies and avenue.

290. Paddy-fields under water.

291. Farmhouses.

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293. Temple of Pandrenthan near Srinagar, built in 900 and dedicated to Shiva.

294. Avenue near Islamabad.

295. SRINAGAR, the chief town of Kashmir and summer residence of the Maharajah. Temple and houses on the river Jhelum.

296. Srinagar. Boats, houses and mosque on the Jhelum.

297. Boats on a canal near Srinagar.

298. A Hindu from Kashmir.

299. A Muhammadan from Kashmir.

300. In the Moghul garden Nasim Bagh near Srinagar.

301. The Moghul garden Shalimar Bagh near Srinagar, laid out by Jahangir.

302. On the Banihal pass. In the distance the Himalayas.

303. On the Dal lake, near Srinagar.

304. Natesa, the dancing Shiva. South Indian bronce in the Madras museum.

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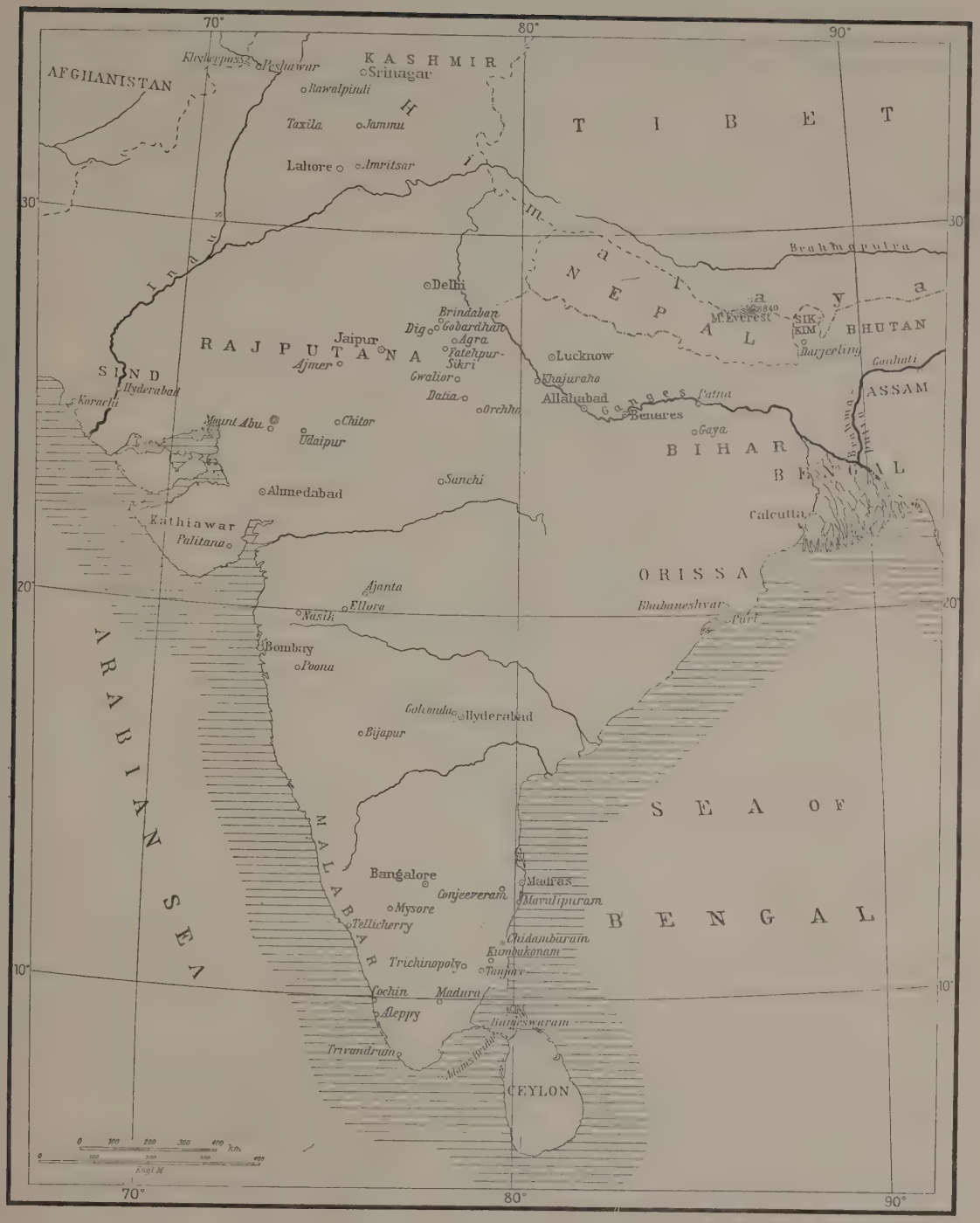
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Brahmaputra
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SIKKIM
BHUTAN
Darjerling
Gauhati
ASSAM
Delhi
Brindaban
Gobardhan
Dig
Agra
Jaipur
RAJPUTANA
Fatehpur-Sikri
Ajmer
Lucknow
Gwalior
Khajuraho
Datia
Orchha
Allahabad
Ganges
Patna
Benares
Gaya
BIHAR
SIND
Hyderabad
Karachi
Mount Abu
Chitor
Udaipur
Sunchi
Ahmedabad
Kathiawar
Palitana
Calcutta
ORISSA
Ajanta
Ellora
Nasik
Bhubaneshvar
Puri
Bombay
Poona
Golconda
Hyderabad
Bijapur
ARABIAN SEA
SEA OF BENGAL
MALABAR
Bangalore
Conjeeveram
Madras
Mamallipuram
Mysore
Tellicherry
Chidambaram
Kumbakonam
Trichinopoly
Tanjore
Cochin
Madura
Alleppy
Rameswaram
Trivandrum
Manaar Island
CEYLON
0 100 200 300 400 km.
Engl. M

Vishnu, der Erhalter

Vichnou, le Conservateur

Vishnu the Preserver

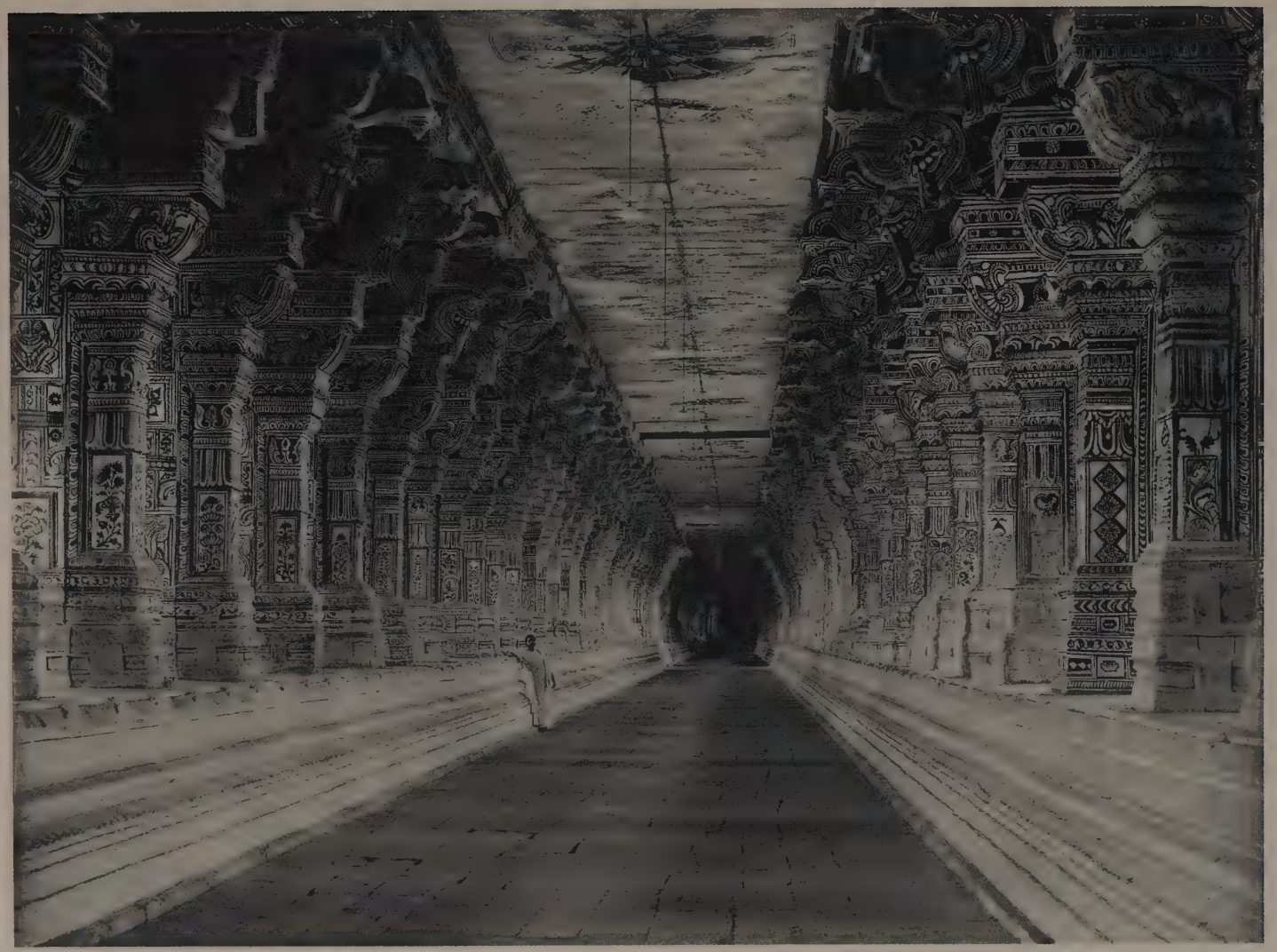
Vishnu, il Conservatore

Rameswaram. Strasse mit Torturm des Grossen Tempels

Rameswaram. Rue et portail à pyramide du grand temple

Rameswaram. Street with Tower Gateway of the Great Temple

Rameswaram. Via e porta turrita del Gran Tempio



Rameswaram. Pfeilerhalle des Grossen Tempels

Rameswaram. Colonnade du grand temple

Rameswaram. Hall of Pillars of the Great Temple

Rameswaram. Colonnato del Gran Tempio

Rameswaram. Wohnhaus eines Brahmanen

Rameswaram. Demeure d'un brahmane

Rameswaram. Dwelling of a Brahmin

Rameswaram. Casa d'abitazione di un bramino

Rasthalle für Pilger in Tiruparankunram bei Madura

Lieu de repos pour les pèlerins, à Tiruparankunram près de Madoura

Hall of Rest for Pilgrims in Tiruparankunram near Madura

Atrio di riposo per i pellegrini a Tiruparankunram presso Madura

Rameswaram. Tempelschule

Rameswaram. Ecole dans le temple

Rameswaram. Temple School

Rameswaram. Scuola del Tempio

Vor dem Felsentempel Tiruparankunram bei Madura.

Before the Rock Temple of Tiruparankunram near Madura

Devant le temple de Tiruparankunram, près de Madoura

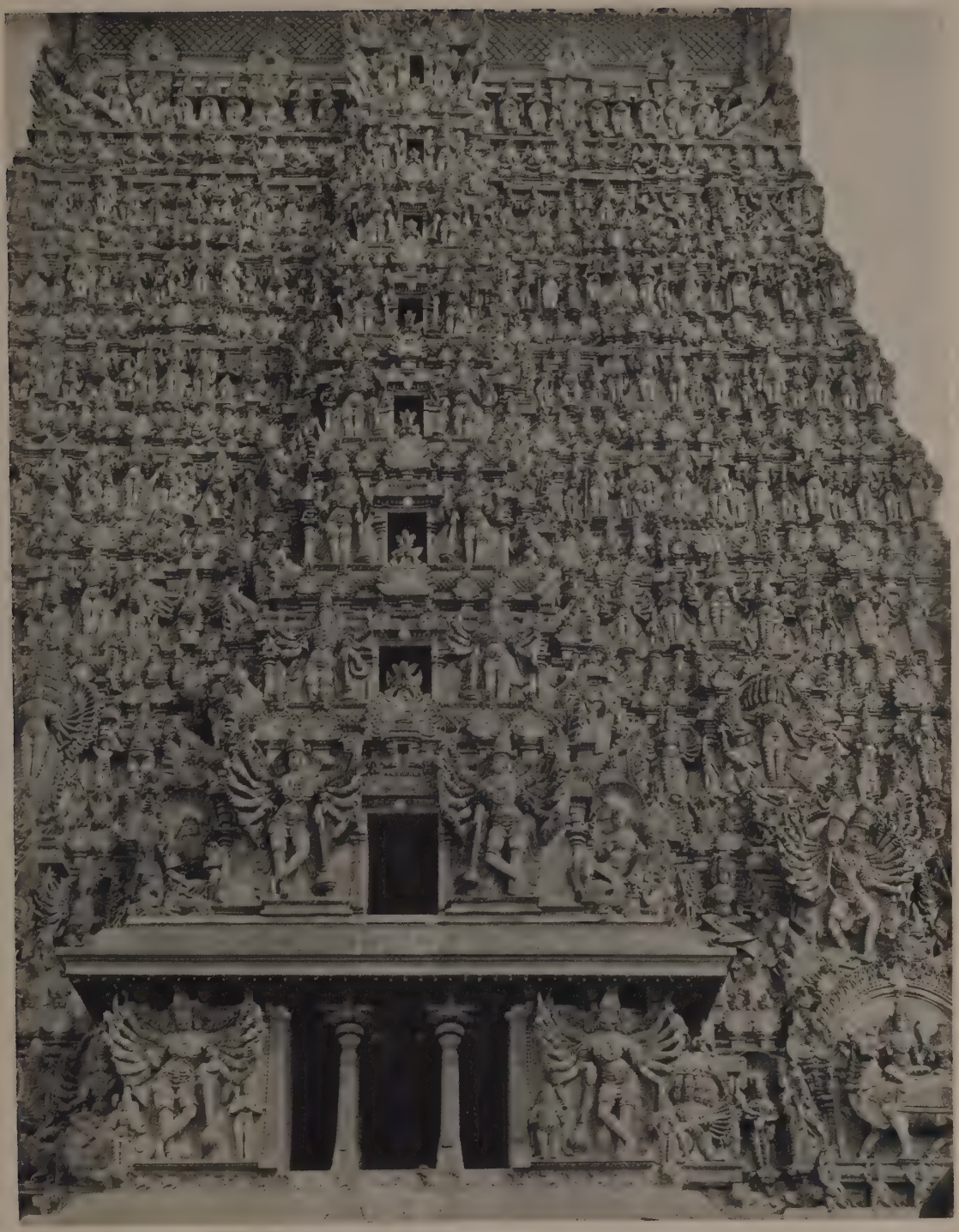
Davanti al Tempio della rupe di Tiruparankunram presso Madura

Madura. Südturm des Grossen Tempels

Madoura. Pyramide méridionale du grand temple

Madura. South Tower of the Great Temple

Madura. Porta del Sud del Gran Tempio



Madura. Götterfiguren am Südturm des Grossen Tempels

Madoura. Figures de dieux; pyramide méridionale du grand temple

Madura. Images on the South Tower of the Great Temple

Madura. Figure sulla Porta del Sud del Gran Tempio

Madura. Grosser Tempel. Pfeilerhalle am Teich

Madoura. Grand temple. Colonnade vers le bassin

Madura. Great Temple. Hall of Pillars at the Tank

Madura. Gran Tempio. Colonnato verso lo stagno

Madura. Grosser Tempel.
Brahmanen in einer Halle

Madura. Great Temple.
Brahmins in one of the Halls

Madoura. Grand temple. Brahmanes dans un temple Madura. Bramini in un atrio del Gran Tempio

Madura. Grosser Tempel. Vorhalle

Madoura. Grand temple. Parvis

Madura. Portico of the Great Temple

Madura. Atrio del Gran Tempio

Madura. Grosser Tempel. Tausendpfeilerhalle

Madoura. Grand temple. Salle des mille colonnes

Madura. Great Temple. Hall of the Thousand Pillars

Madura. L'atrio dei mille pilastri

Madura. Pudu Mandapam,
Halle gegenüber dem Grossen Tempel

Madoura. Pudu Mandapam, halle faisant face
au grand temple

Madura. Pudu Mandapam. Hall opposite the
Great Temple

Madura. Pudu Mandapam. Atrio prospiciente
il Gran Tempio

Madura. Grosser Tempel
Subrahmanya-Statue in der Tausendpfeilerhalle

Madoura. Grand temple; statue de Subrahmanya
dans la salle des mille colonnes

Madura. Great Temple. Subrahmanya Statue in the
Hall of the Thousand Pillars

Madura. Gran Tempio. Statua di Subrahmanya
nell'atrio dei mille pilastri

Madura. Strassendurchgang zum Grossen Tempel

Madoura. Rue conduisant au grand temple

Madura. Pathway to the Great Temple

Madura. Via al Gran Tempio

Ein Tempel in Madura

Un temple à Madoura

A Temple in Madura

Tempio a Madura

In einem Dorf bei Madura

Dans un village, près de Madoura

In a Village near Madura

Villaggio presso Madura

Dorfgötter bei Trichinopoly

Idoles d'un village, près de Trichinopoli

Village Idols near Trichinopoly

Idoli in un villaggio presso Trichinopoli

Trichinopoly. Ausblick vom Felsentempel

Trichinopoli; vue prise du petit temple sur la hauteur

Trichinopoly. View from the Rock Temple

Trichinopoli. Vista dal Tempio della rupe

Srirangam. Tempelprozession

Srirangam. Procession

Srirangam. Temple Procession

Srirangam. Processione nel Tempio

Srirangam. Vishnu-Tempel.
Pfeiler in der Tausendpfeilerhalle

Srirangam. Temple de Vichnou; piliers de la salle des mille colonnes

Srirangam. Vishnu Temple. Pillars in the Hall of the Thousand Pillars

Srirangam. Tempio di Vishnu.
Particolare nell'atrio dei mille pilastri

Srirangam. Jambukeshwara-Tempel.
Teich mit Pfeilergängen

Srirangam. Jambukeshwara Temple.
Tank with Colonnades

Srirangam. Temple de Jambukeshwara;
bassin et colonnades

Srirangam. Tempio di Jambukeshwara
Stagno con porticato

Trichinopoly. Teich und Fels mit Tempel

Trichinopoli. Bassin, rocher et temple

Trichinopoly. Tank and Rock with Temple

Trichinopoli. Stagno e rupe con tempio

Tanjore. Turm im Palast

Tandjor. Tour dans le palais

Tanjore. Tower in the Palace

Tanjore. Torre nel palazzo

Tanjore. Grosse Pagode

Tandjor. La Grande Pagode

Tanjore. Great Pagoda

Tanjore. La Grande Pagoda

Tanjore. Subrahmanya - Tempel
der Grossen Pagode

Tandjor. Temple de Subrahmanya,
dans la Grande Pagode

Tanjore. Subrahmanya Temple of the
Great Pagoda

Tanjore. Tempio di Subrahmanya
nella Grande Pagoda

Kumbakonam. Strasse mit Pavillon und Turm des grossen Vishnu-Tempels

Kumbakonam. Rue, pavillon et pyramide du grand temple de Vishnou

Kumbakonam. Street with Pavilion and Tower of the Great Vishnu Temple

Kumbakonam. Via con padiglione e torre del Gran Tempio di Vishnu

Chidambaram, Shiva-Tempel.
Teich mit Nordturm

Chidambaram. Shiva Temple. Tank with North Tower

Chidambaram. Temple de Siva; bassin et pyramide septentrionale

Chidambaram. Tempio di Siva. Stagno e Torre del Nord

Chidambaram, Shiva-Tempel. Pfeilerhalle

Chidambaram. Temple de Siva; colonnade

Chidambaram. Shiva Temple. Hall of Pillars

Chidambaram. Tempio di Siva. Portico

Chidambaram. Shiva-Tempel. Mittelhalle in der Tausendpfeilerhalle

Chidambaram. Nef centrale de la salle des mille colonnes

Chidambaram. Shiva Temple. Central Hall in the Hall of the Thousand Pillars

Chidambaram. Tempio di Siva. Navata centrale nell'atrio dei mille pilastri

Bewässerungsanlage bei Chingleput

Dispositif pour l'irrigation pres de Chingleput

Irrigation Plant near Chingleput

Impianto per l'irrigazione presso Chingleput

Reisfelder bei Chingleput

Rizières près de Chingleput

Paddy fields near Chingleput

Rizais proes Chingleput

Deckenmalerei im Jain-Tempel bei Conjiveram

Ceiling Paintings in the Jain Temple near Conjeeveram

Plafond peint d'un temple djaïno
près de Conjeeveram

Dipinti nella volta del Tempio di Giaino
presso Conjiveram

Tirukali Kunram. Berg mit Tempel

Tirukali Kunram; montagne et temple

Tirukali Kunram. Mountain with Temple

Tirukali Kunram. Montagna con tempio

Conjiveram, Sri Devaraja Swami Tempel.
Pavillon und Säulenhalle

Conjeveram. Temple de Sri Devaraja Swami;
pavillon et colonnade couverte

Conjeeveram. Sri Devaraja Temple. Pavilion and
Hall of Pillars

Conjiveram. Tempio di Sri Devaraja Swami
Padiglione e atrio

Conjiveram. Torturm (Gopuram)
eines Tempels

Conjeveram; portail à pyramide (gopoura)
d'un temple

Conjeeveram. Towered Gateway (Gopuram)
of a Temple

Conjiveram. Porta turrita (Gopuram)
di un tempio

Mavalipuram, Höhle der Trimurti. Schrein mit Lingam und Shiva - Statue.

Mavalipouram. Grotte du Trimourti. Niche avec «linga» et statue de Siva

Mavalipuram. Caves of the Trimurti. Shrine with Lingam and Shiva Statues

Mawalipuram. Grotta della Trimurti (Trinità) Nicchie con linga e statua di Siva

Mavalipuram. Seetempel

Mavalipouram. Temple au bord de la mer

Mavalipuram. Temple on the sea shore

Mawalipuram. Tempio del lago

Mavalipuram. Rathas (Felsentempel) und Tierfiguren

Mavalipouram. Rathas (temples monolithes) et figures d'animaux

Mavalipuram. Rathas (Rock Temple) and Animal Figures

Mawalipuram. Rathas e figure di animali

Mavalipuram. Felsrelief »Arjunas Busse«.

Mavalipouram. Bas-reliefs sur un rocher: La pénitence d'Ardjuna»

Mavalipuram. Relief in Rock: "Arjuna's Penance"

Mawalipuram. Rilievo nella rupe («La penitenza di Arjuna»)

Mavalipuram, Höhle der Durga. Vishnu, auf der Schlange ruhend

Mavalipuram. Cave of the Durga. Vishnu reclining on the Serpent

Mavalipouram. Grotte de Dourga: Vichnou dormant sur le serpent

Mawalipuram. Grotta della Durga. Vishnu coricato sul serpente

Shiva und Parvati

Siva et Parvati

Shiva and Parvati

Siva e Parvati

Trivandrum. Teich und Haupttempel

Trivandram. Bassin et temple principal

Trivandrum. Tank and Chief Temple

Trivandrum. Stagno e tempio principale

Trivandrum. Der grosse Teich

Trivandram. Le grand bassin

Trivandrum. The Big Tank

Trivandrum. Il grande stagno

Fischer am Strand von Aleppy

Pêcheurs sur la côte, à Alleppi

Fishermen on the Shore of Aleppy

Pescatori sulla spiaggia di Aleppi

Malabarküste. Segelboot in den Strandseen

Côte de Malabar. Voilier sur la lagune

Malabar Coast. Sailing-boat on the backwaters

Costa di Malabar. Battello a vela sulle lagune

Malabarküste. Kokoshaine an den Strandkanälen

Côte de Malabar. Bois de cocotiers et canal

Malabar Coast. Coconut groves on the canals in the backwaters

Costa di Malabar. Boschetto di cocchi su d'un canale delle lagune

Malabarküste. In den Strandkanälen

Côte de Malabar. Canal

Malabar Coast. In the backwater canals

Costa di Malabar. Nei canali delle lagune

Malabarküste. Dorfhäuser unter Kokospalmen

Côte de Malabar. Maisons d'un village sous des cocotiers

Malabar Coast. Village Houses under Coconut Palms

Costa di Malabar. Case rustiche sotto palme di cocco

Aleppy. Christliche Kapelle

Alleppi. Chapelle chrétienne

Aleppy. Christian Chapel

Aleppi. Cappella cristiana

Kokoshain an der Malabarküste

Bois de cocotiers sur la côte de Malabar

Coconut Grove on the Malabar Coast

Boschetto di palme di cocco sulla costa di Malabar

Malabarküste. Nayar-Familie

Côte de Malabar. Famille Nayar

Malabar Coast. Nayar Family

Costa di Malabar. Famiglia Nayar

Malabarküste. Frachtschiff in den Strandseen

Côte de Malabar. Bateau sur la lagune

Malabar Coast. Sailing-boat in the backwater

Costa di Malabar. Barca da carico nelle lagune

Trichur. Haupttor des Grossen Tempels

Trichur. Portail principal du grand temple

Trichinopoly. Main Gate of the Great Temple

Trichur. Porta principale del Gran Tempio

Fischerei am Strande von Cochin

Pêcherie sur la côte, à Cochin

Fishing on the Cochin Coast

Ordigni da pesca sulla costa di Cochin

Hindutempel in Cochin

Temple hindou à Cochin

Hindu Temple in Cochin

Tempio indù a Cochin

Cochin. Strasse im indischen Viertel

Cochin, rue du quartier hindou

Cochin. Street in the Indian Quarter

Cochin. Via nel quartiere indù

Cochin. Gasse mit Synagoge in der alten Judenstadt

Cochin. Lane with Synagogue in the Old Jewish City

Cochin; ruelle et synagogue dans la vieille ville juive

Cochin. Vicolo con sinagoga nel vecchio quartiere degli Ebrei

Tellicherry. Fischer mit Fischarmbrust

Tellitcheri. Pêcheur avec son arbalète

Tellicherry. Fisher with fishing crossbow

Tellicherry. Pescatore con balestra

An der Malabarküste bei Tellicherry

Côte de Malabar à Tellitcheri

On the Malabar Coast near Tellicherry

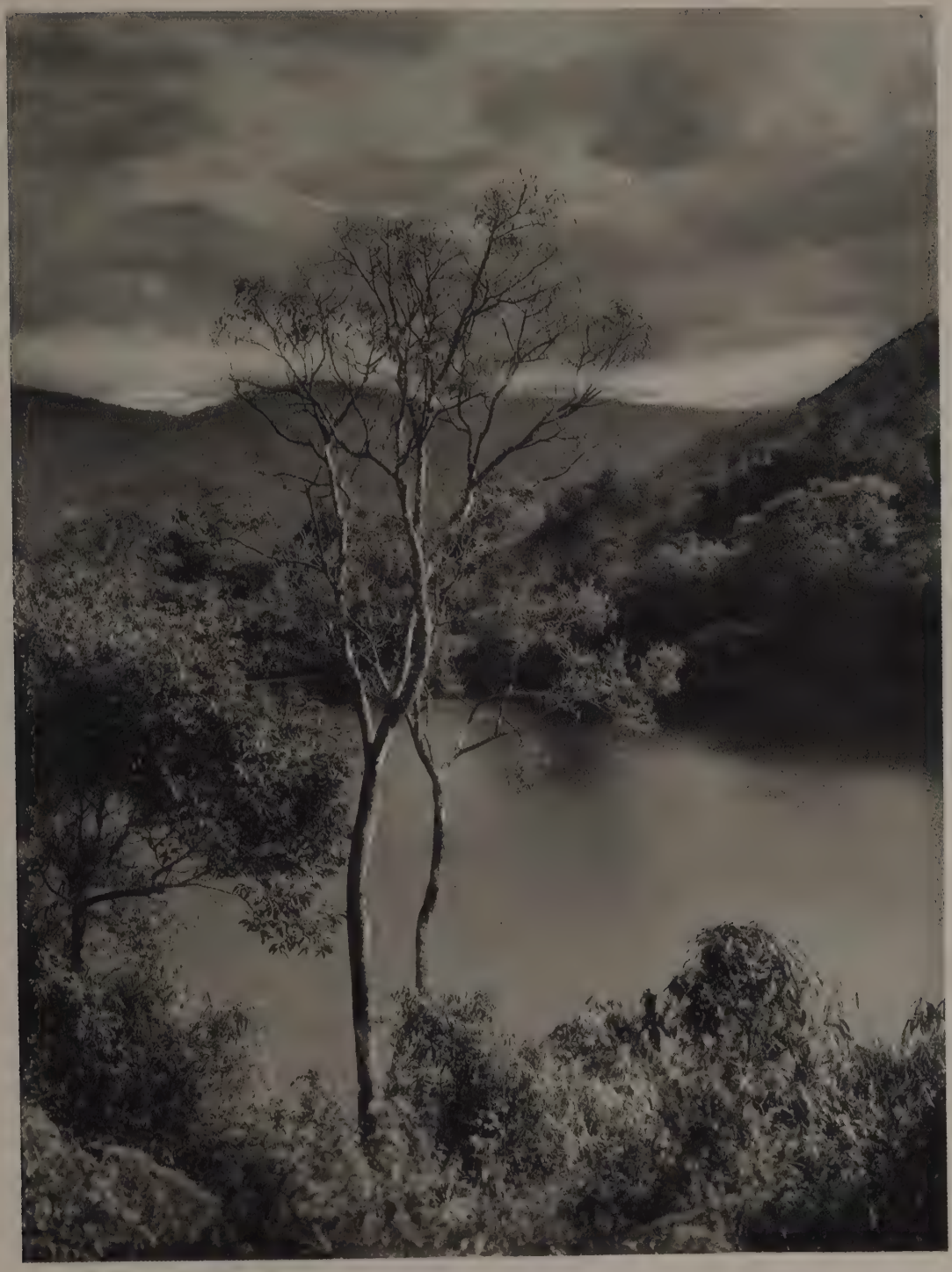
Sulla costa di Malabar presso Tellicherry

Dschungel mit Pfefferranken in den Westghats

Poivriers dans la jungle des «Westghats»

Jungle with Pepper Tendrils in the Western Ghats

Giungla con piante di pepe nei ghati occidentali



See im Dschungel der Westghats

Lac dans la jungle des «Westghats»

Lake in the Western Ghats Jungle

Lago nella giungla dei ghati occidentali

Dschungel in den Westghats. Karyota-Palme

Jungle dans les «Westghats». Palmier Karyota

Jungle in the Western Ghats. Caryota Palm

Giungla nei ghati occidentali. Palma karyota

Kadu-Knabe im Dschungel bei Mysore

Jeune garçon Kadu, dans la jungle près de Mysore

Kadu Boy in the Jungle near Mysore

Piccolo Kadù nella giungla presso Mysore

Dschungel und Fluss am Fusse der Westghats

Jungle et rivière au pied des «Westghats»

Jungle and River at the Foot of the Western Ghats

Giungla e fiume ai piedi dei Ghati occidentali

Ein Kadu vor seiner Hütte im Dschungel bei Mysore

Un Kadu devant sa hutte (jungle près de Mysore)

A Kadu before his Hut in the Jungle near Mysore

Kadù davanti alla sua capanna nella giungla presso Mysore

Seringapatam. Heiliger Baum mit Schlangensteinen

Seringapatam. Arbre sacré avec pierres consacrées aux serpents

Seringapatam. Sacred Tree with Snake-stones

Seringapatam. Albero sacro e pietre dei serpenti

Seringapatam. Ala Masjid (Moschee)

Seringapatam. Ala Masdjid (Mosquée)

Seringapatam. Ala Masjid (Mosque)

Seringapatam. Ala Mascid (moschea)

Mysore (Maisur). Goldschmied bei der Arbeit

Mysore (Maïsour). Orfèvre au travail

Mysore. Goldsmith at work

Mysore. Orefice al lavoro

Haiderabad-Dekhan. Strasse mit Ochsenkarren

Haïdarabad (du Dekkan). Rue et char à bœufs

Hyderabad-Deccan. Street with Bullock-dray

Haiderabad-Deccan. Via e carro tirato da buoi

Haiderabad-Dekhan. Früchteverkäuferin auf der Strasse

Hyderabad-Deccan. Female Fruitseller in the Street

Haïdarabad. Marchande de fruits

Haiderabad-Deccan. Fruttivendola

Bangalore. Hindu-Bettelmönch als Strassensänger

Bangalore. Moine mendiant hindou

Bangalore. Hindu Mendicant Monk as Street Singer

Bangalore. Monaco indù questuante che canta per le strade

Haiderabad-Dekhan. Blumenhändler beim Aufreihen einer Blumenkette

Hyderabad-Deccan. Flower-seller putting together a garland

Haïdarabad. Fleuriste fabriquant une guirlande

Haiderabad-Deccan. Fioraio che intreccia una ghirlanda

Haiderabad-Dekhan. Im Früchtebasar

Haïdarabad. Les fruitiers du bazar

Hyderabad-Deccan. In the Fruit Bazaar

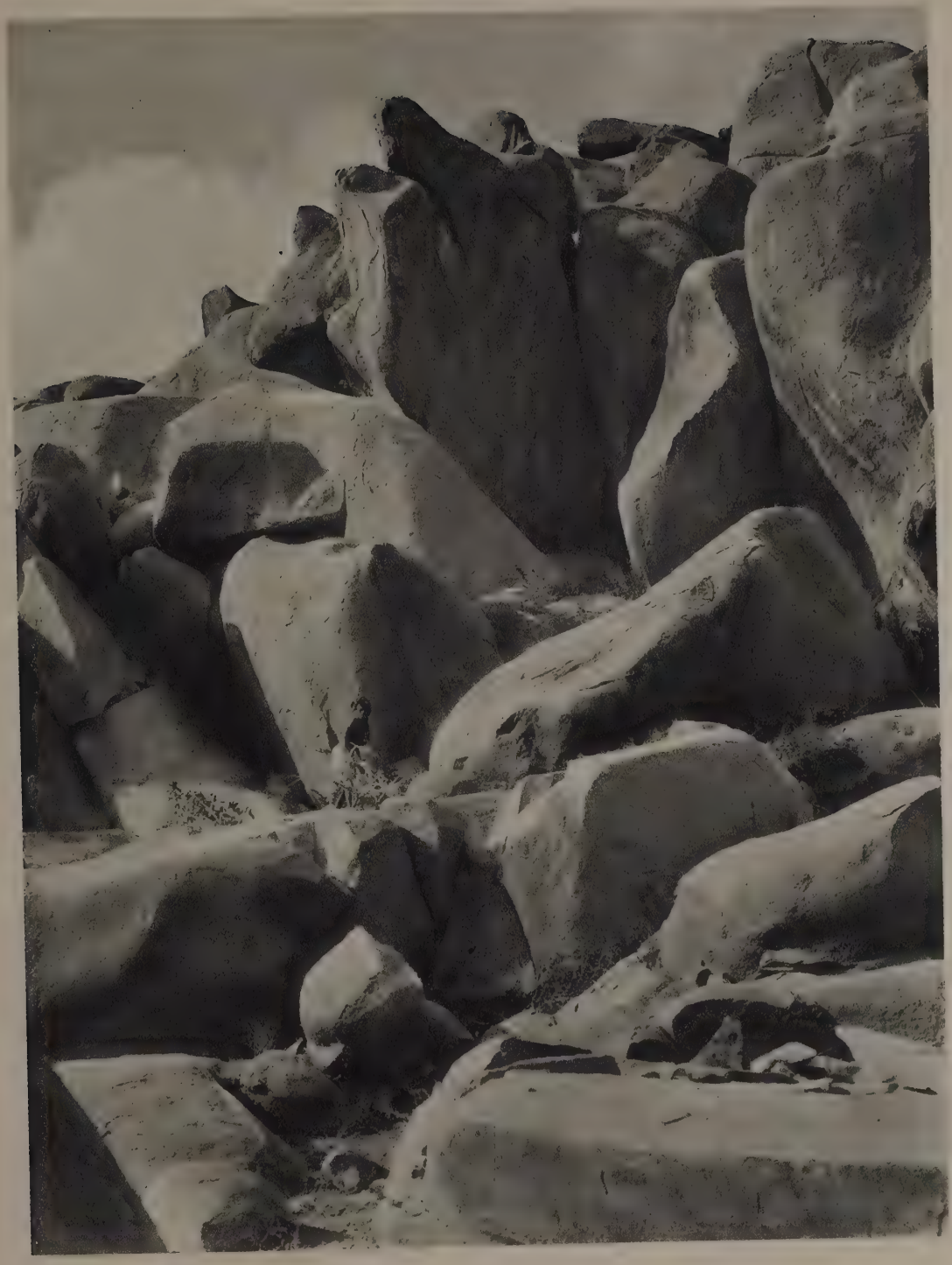
Haiderabad-Deccan. Bazar di frutta

Haiderabad-Dekhan. Strasse mit dem Char Minar

Haïdarabad. Rue et Tchar Minar

Hyderabad-Deccan. Street with the Char Minar

Haiderabad-Deccan. Via e Char Minar



Granit-Blocklandschaft bei Haiderabad

Blocs de granit dans les environs de Haïdarabad

Granite Rocks near Hyderabad

Massi di granito presso Haiderabad

Ausblick vom Golkonda-Fort gegen Haiderabad

Vue prise de la citadelle de Golconde, vers Haïdarabad

View from Golconda Fort towards Hyderabad

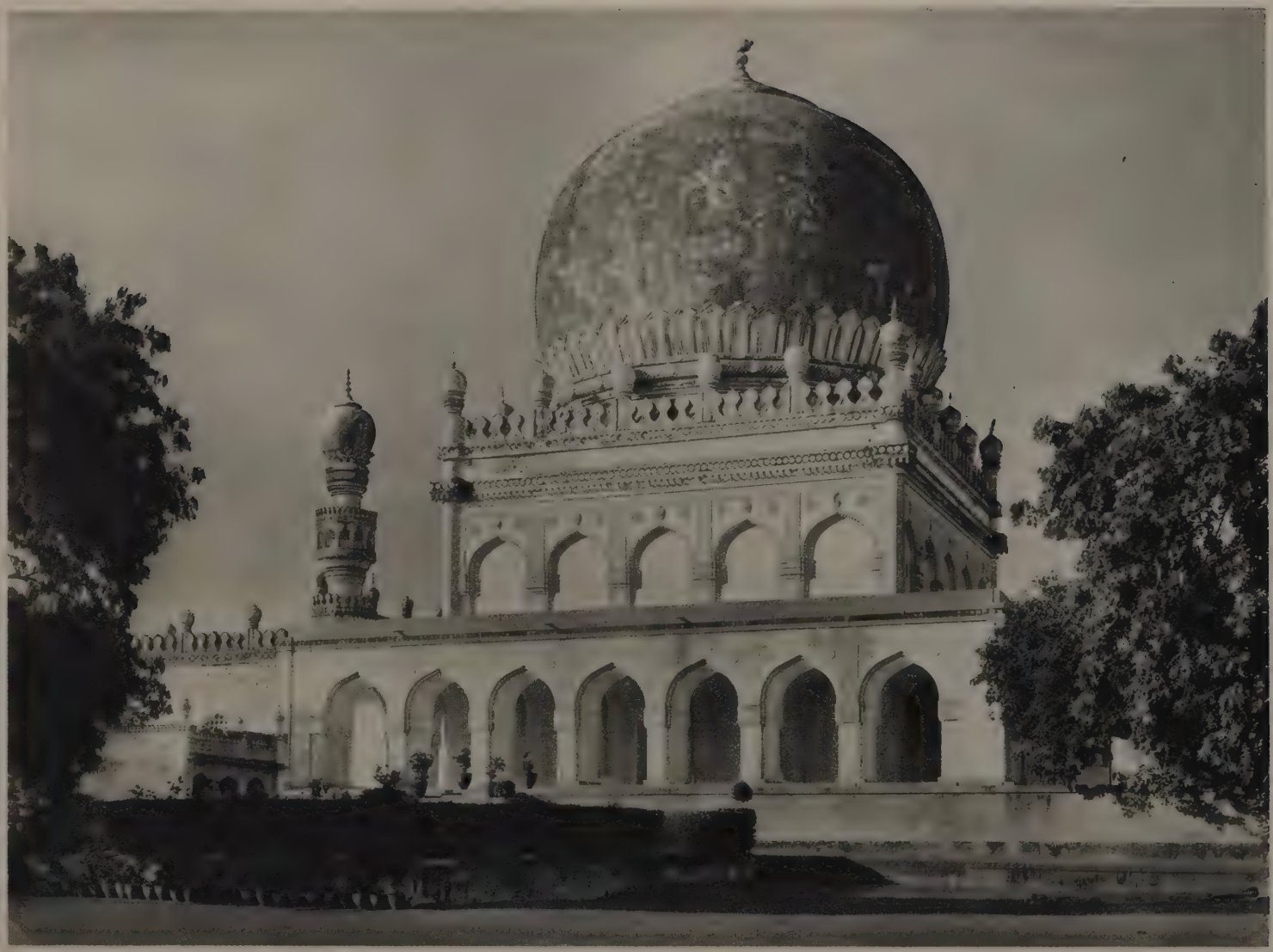
Vista dal fortino di Golconda verso Haiderabad

Königsgrab in Golkonda

Mausolée royal à Golconde

Royal Tomb in Golconda

Mausoleo reale a Golconda



Königsgrab in Golkonda

Mausolée royal à Golconde

Royal Tomb in Golconda

Mausoleo reale a Golconda

Bijapur. Gol Gumbaz, Grabmal des Mohammed Adil Shah

Bidjapour. Le Gol Gumbaz, tombeau de Mohammed Adil Shah

Bijapur. Tomb of Muhammad Adil Shah

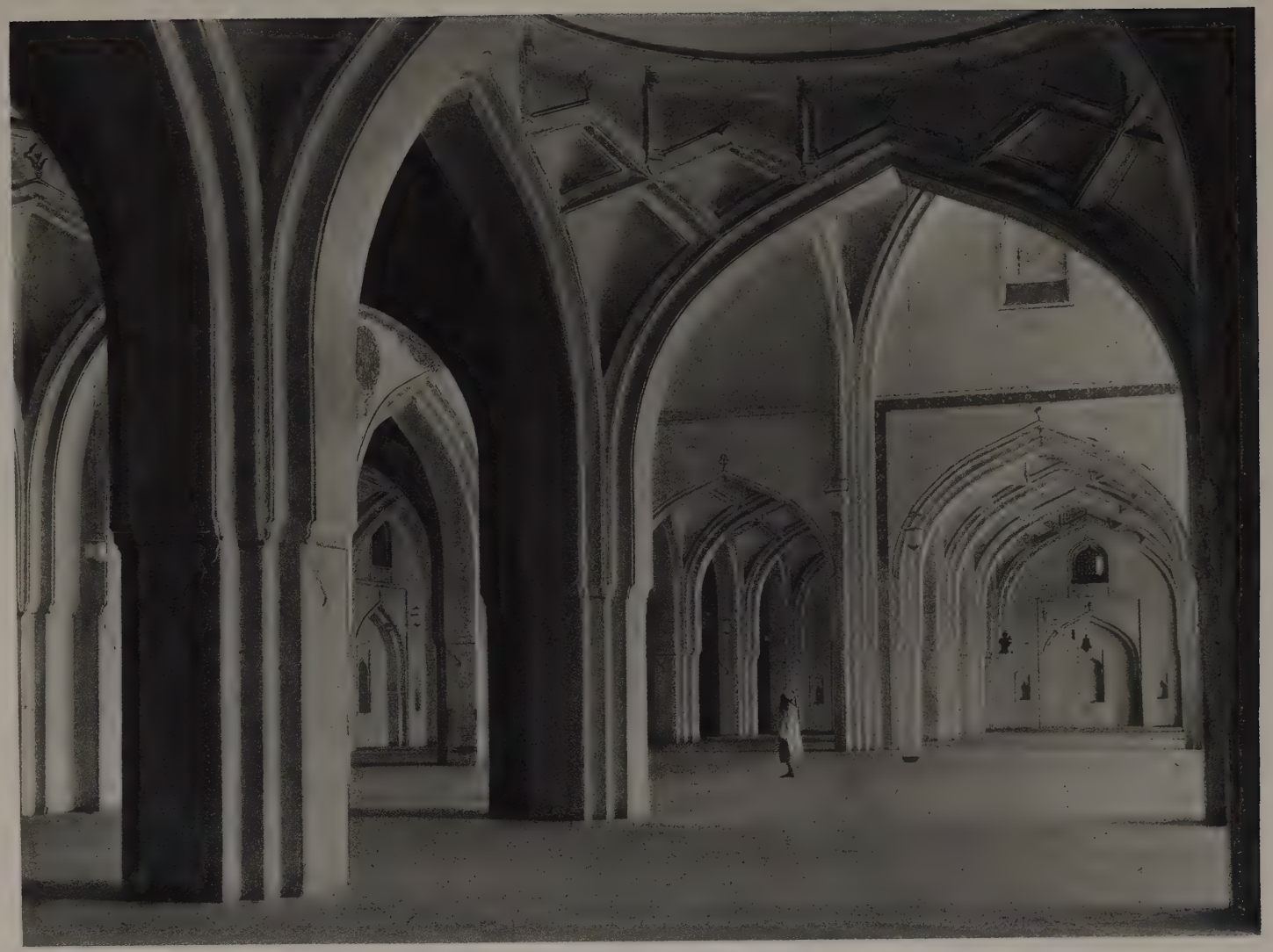
Bijapur. Il Gol Gumbaz, tomba di Maometto Adil Scià

Bijapur. Ibrahim Rauza, Grabmal Ibrahims II.

Bidjapour. Ibrahim Raouza, tombeau d'Ibrahim II

Bijapur. Ibrahim Rauza. Tomb of Ibrahim II.

Bijapur. Ibrahim Rauza, tomba di Ibrahim II



Bijapur. Inneres der Jama Masjid (Grosse Moschee)

Bidjapour. Intérieur de la Djama Masdjid (Grande Mosquée)

Bijapur. Interior of the Jama Masjid (Great Mosque)

Bijapur. Interno della Jama Mascid (grande moschea)

Bijapur. Die Stadt mit dem Gol Gumbaz im Hintergrund

Bidjapour. La ville, avec le Gol Gumbaz à l'arrière-plan

Bijapur. The City with the Gol Gumbaz in the background

Bijapur. Panorama della città col Gol Gumbaz nello sfondo

Bijapur. Gaukler

Bidjapour. Acrobates

Bijapur. Jugglers

Bijapur. Acrobati

Bijapur. Palastruine

Bidjapour. Ruines d'un palais

Bijapur. Ruined Palace

Bijapur. Ruderi di un palazzo

Bijapur. Die Zisterne Taj Baoli

Bidjapour. Citerne de Tadj Baoli

Bijapur. The Taj Baoli cisterns

Bijapur. La cisterna di Tai Baoli

Im Höhlentempel von Karli

Temple souterrain de Karli

In the rock-hewn Temple of Karli

Nel tempio delle grotte a Karli

Trimurti im Höhlentempel von Elephanta (Bombay)

Trimurti in the rock-hewn Temple of Elephanta (Bombay)

Trimurti à Eléphanta (Bombay)

Trimurti (trinità) nel tempio delle grotte di Elephanta (Bombay)

Basalt-Stufenlandschaft bei Aurangabad

Couches de basalte près d'Aurangabad

Basalt (Deccan Trap) near Aurangabad

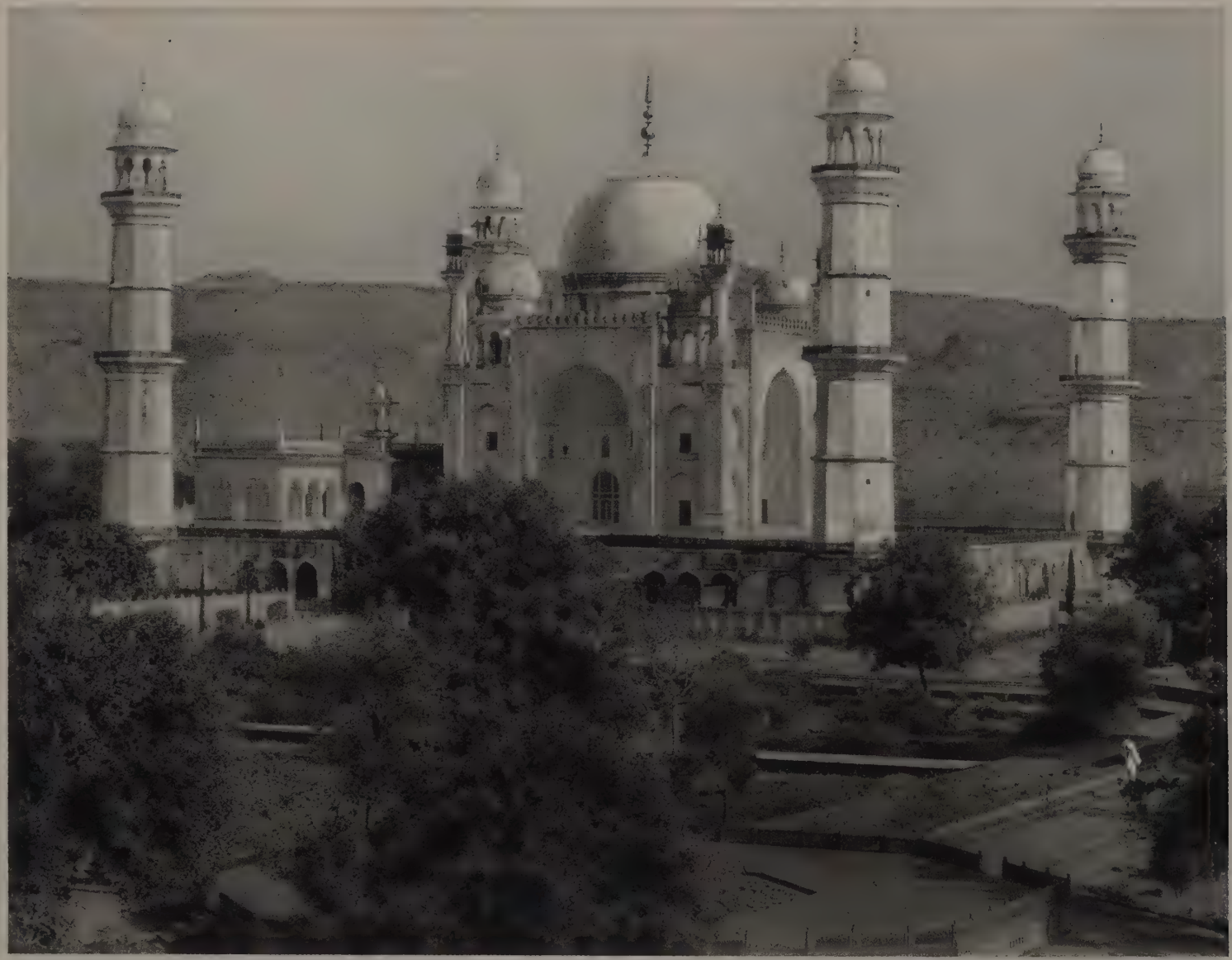
Rocce di basalto presso Aurangabad

Aurangabad. Halle der Höhle Nr. 3

Aurangabad; la troisième grotte

Aurangabad. Hall of cave Nr. 3

Aurangabad. Atrio della grotta N. 3



Aurangabad. Grabmal von Rabia Daurani

Aurangabad. Mausolée de Rabi'a Durani

Aurangabad. Tomb of the Rabia Daurani

Aurangabad. Mausoleo di Rabia Daurani

Daulatabad-Fort

Fort de Daulatabad

Daulatabad Fort

Forte di Daulatabad

Ellora. Höhle Nr. 11 (buddhistisch)

Ellora. Grotte No. 11 (époque bouddhique)

Ellora. Buddhist Cave Nr. 11

Ellora. Grotta N. 11 (buddista)

Ellora. Buddha-Statuen in der Höhle Nr. 12

Ellora. Statues de Bouddha dans la grotte No. 12

Ellora. Buddha Statues in Cave Nr. 12

Ellora. Statue di Budda nella grotta N. 12

Ellora, Höhle Nr. 10. Buddha-Kapelle

Ellora. 10e grotte. Chapelle de Bouddha

Ellora. Grotto Nr. 10. Buddha Chapel

Ellora. Grotta N. 10. Cappella di Budda

Ellora. Höhle Nr. 15 (hinduistisch). Halle mit dem Stier Nandi

Ellora. 15e grotte (hindouiste). Salle avec le taureau Nandi

Ellora. Cave Nr. 15 (Hindu). Hall with the Bull Nandi

Ellora. Grotta N. 15 (indù). Atrio col toro Nandi

Ellora. Statue der Indrani in der Jain-Höhle Indra Sabha

Ellora. Statue d'Indrani dans la grotte djaïna d'Indra-Sabha

Ellora. Statue of the Indrani in the Jain Cave Indra Sabha

Ellora. Statua di Indrani nella grotta di Giaino Indra Sabha

Ellora, Höhle Nr. 29. Sitas Nani

Ellora. Grotte No. 29. Sitas Nani

Ellora. Grotto Nr. 29. Sitas Nani

Ellora. Grotta N. 29. Sitas Nani

Ellora. Kailasa - Tempel

Ellora. Le Kaïlas

Ellora. Kailasa Temple

Ellora. Tempio di Kailasa

Ellora. Nebenschreine im Kailasa-Tempel

Ellora. Sanctuaires latéraux du Kaïlas

Ellora. Secondary Shrine in the Kailasa Temple

Ellora. Cappellette laterali nel tempio di Kailasa

Ellora, Kailasa-Tempel. Sockel des Haupttempels

Ellora. Le Kaïlas; socle du temple principal

Ellora. Kailasa Temple. Pedestal of the Chief Temple

Ellora. Tempio di Kailasa. Basamento del Gran Tempio

Ellora, Kailasa-Tempel. Reliefs der äusseren Galerie

Ellora. Le Kaïlas. Bas-reliefs de la galerie externe

Ellora. Kailasa Temple. Reliefs of the Outer Gallery

Ellora. Tempio di Kailasa. Rilievi nella galleria esterna

Hochfläche des Bombay-Dekhan bei Nasik

Plateau de Dekkan de Bombay, près de Nasik

Plateau of Bombay-Deccan near Nasik

Altipiano del Deccan di Bombay presso Nasik

Nasik. Badestellen am heiligen Fluss Godaveri

Nasik. Fidèles se baignant dans le fleuve sacré du Godaveri

Nashik. Bathing Places on the Sacred Godaveri River

Nasik. Nel fiume sacro di Godaveri

Felshöhle bei Nasik

Grotte dans les environs de Nasik

Cave in Nasik

Grotta nel masso presso Nasik

Ajanta, Höhle Nr. 1. Mittelschrein mit Buddha-Statue

Adjanta, Grotte No. 1. Niche centrale et statue de Bouddha

Ajanta. Cave Nr. 1. Central Shrine with Buddha Statue

Ajanta. Grotta N. 1. Cappella centrale con la statua di Budda

Ajanta, Höhle Nr. 17. Wandmalereien in der Vorhalle

Adjanta, grotte No. 17. Peintures murales du parvis

Ajanta. Cave Nr. 17. Frescoes in the Portico

Ajanta. Grotta N. 17. Dipinti murali nell' atrio

Ajanta. Höhle Nr. 17. Malereien über dem Eingang

Adjanta, grotte No. 17. Peintures murales au-dessus de l'entrée

Ajanta. Cave Nr. 17. Paintings over the Entrance

Ajanta. Grotta N. 17. Dipinti sovra l'ingresso

Ajanta, Inneres der Höhle Nr. 19. Dagoba mit Buddha-Statue

Ajanta. Interior of Cave Nr. 19. Dagoba with Buddha Statue

Adjanta, Intérieur de la grotte No. 19 avec statue de Bouddha

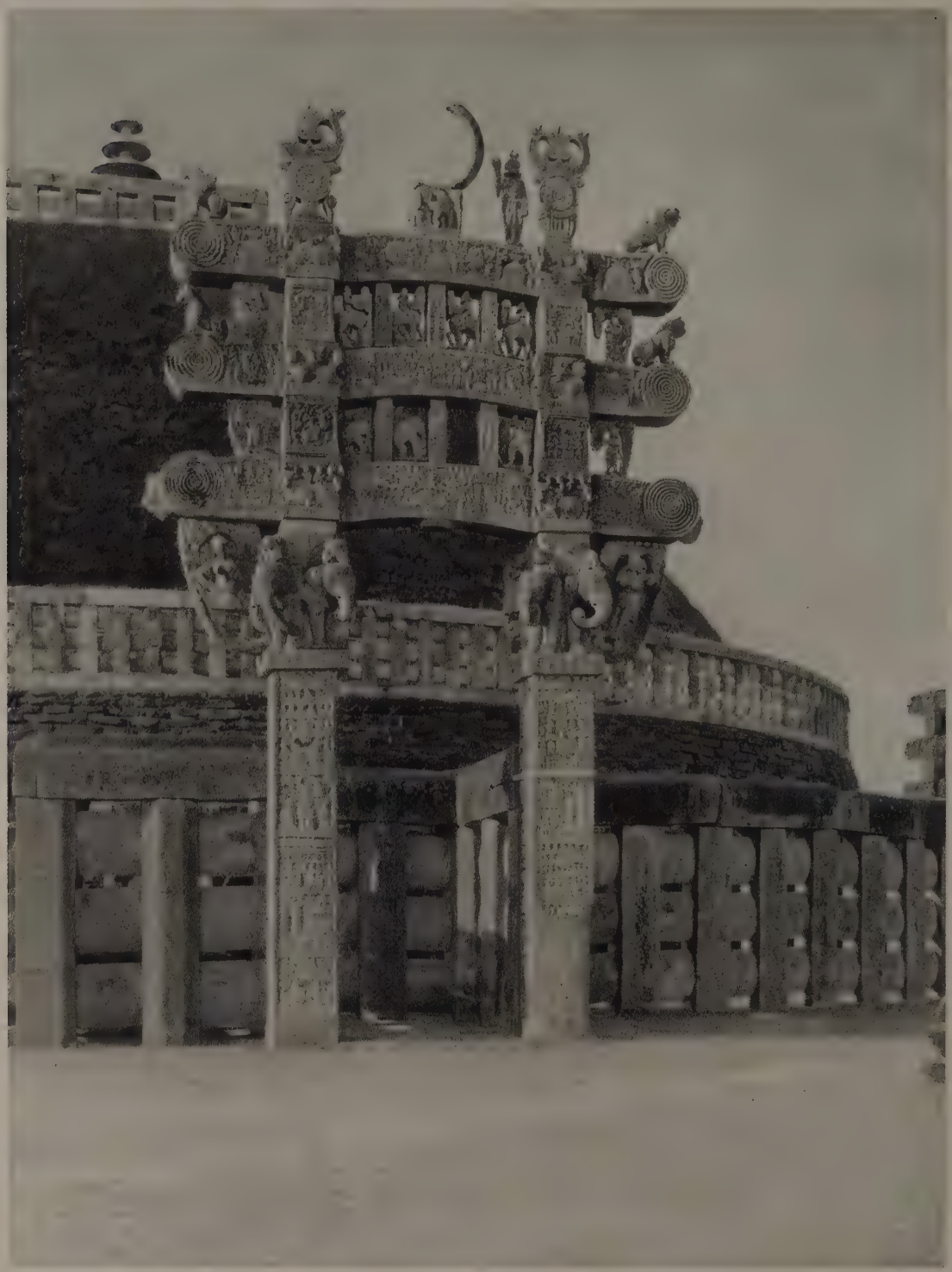
Ajanta. Interno della grotta N. 19. Dagoba con la statua di Budda

Ajanta. Fassade der Höhle Nr. 26

Adjanta, façade de la grotte No. 26

Ajanta. Façade of Cave Nr. 26

Ajanta. Facciata della grotta N. 26



Sanchi. Nordtor der Grossen Stupa

Santchi. Porche septentrional de la grande stoupa

Sanchi. North Gate of the Great Stupa

Sanchi. Porta settentrionale della grande Stupa

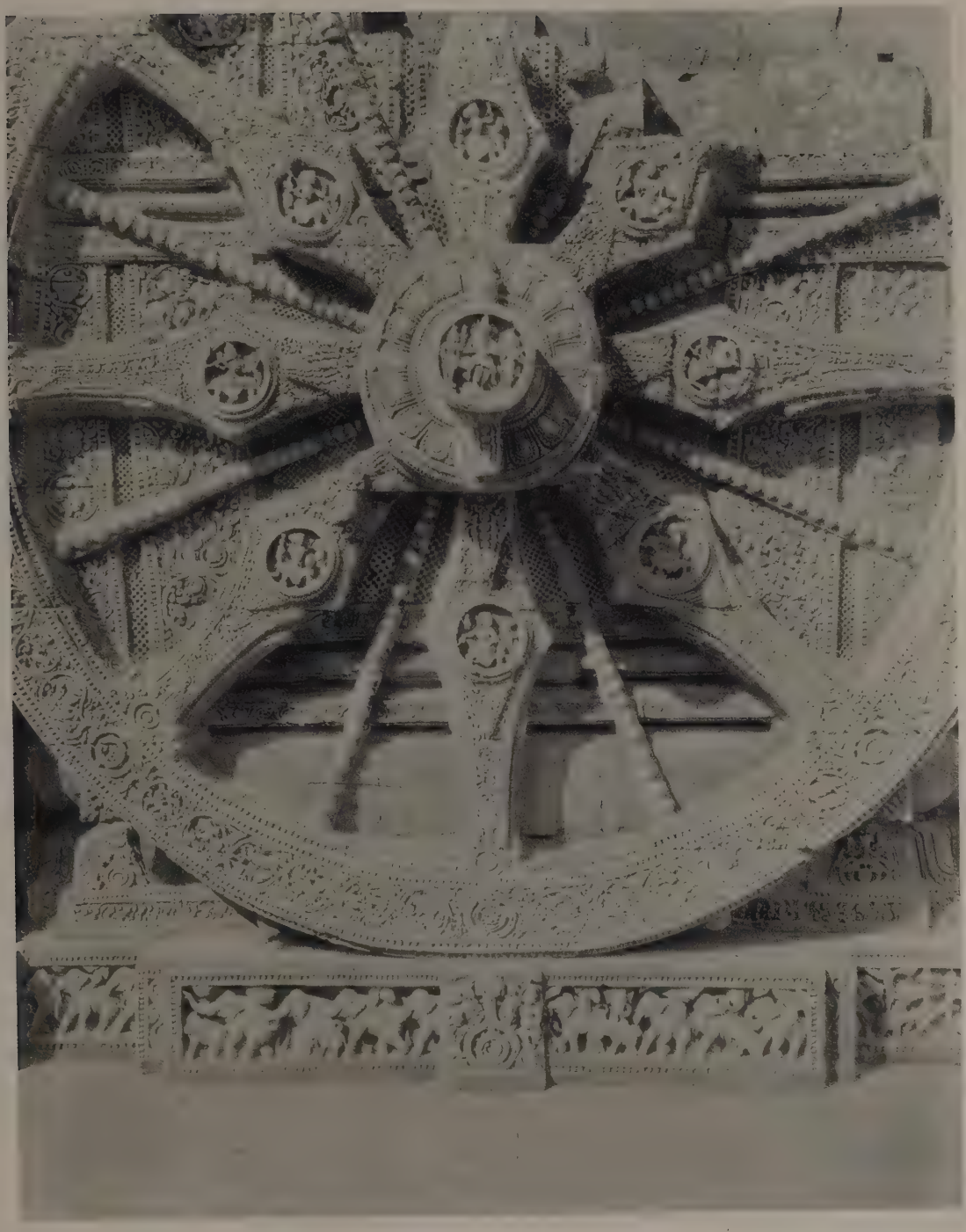
Sanchi. Pfeiler des Osttors am Grossen Stupa

Santchi. La grande stoupa;
piliers du porche oriental

Sanchi. Pillars of the East Gate on the Great Stupa

Sanchi. La grande Stupa.
Pilastri della porta orientale

Konarak. Die Schwarze Pagode, Tempel des Sonnengottes.
Konarak. La Pagode Noire (temple du soleil)
Konarak. The Black Pagoda. Temple of the Sun God
Konarak. La Pagoda nera, tempio del Dio del Sole



Konarak. Skulpturen an der Schwarzen Pagode, ein Rad des Sonnenwagens darstellend

Konarak. Sculptures on the Black Pagoda representing a Wheel of the Sun Chariot

Konarak. Sculptures de la Pagode Noire: une des roues du char solaire

Konarak. Sculture della grande pagoda. Ruota del carro del Sole

Puri. Ein Sadhu und zwei Brahmanen

Pouri. Un sadhou et deux brahmanes

Puri. A Sadhu and two Brahmins

Puri. Un Sadhù e due Bramini

Puri. Ein Brahmane aus Orissa

Pouri. Un brahmane d'Orissa

Puri. A Brahmin from Orissa

Puri. Bramino di Orissa

Puri. Jagannath-Tempel

Pouri. Temple de Djagannath

Puri. Juggernaut Temple

Puri. Tempio di Jagannath

Puri. Strasse mit Verkaufsbuden vor dem Tempel

Pouri. Rue et baraques devant le temple

Puri. Street with Shops before the Temple

Puri. Via e banchi davanti al tempio

Bhubaneshvar. Haus eines Brahmanen, für die Neujahrszeit bemalt

Bhubaneshvar. Maison d'un brahmane peinte pour le jour de l'an

Bhubaneshvar. House of a Brahmin painted for the New Year

Bhubaneshvar. Casa di un bramino dipinta per il Capodanno

Bhubaneshvar. Der Grosse Lingaraja-Tempel

Bhubaneshvar. Le grand temple de Lingaradja

Bhubaneshvar. The Great Lingaraja Temple

Bhubaneshvar. Il Gran Tempio di Lingaraja

Bhubaneshvar. Mukteshvara-Tempel

Bhubaneshvar. Temple de Mukteshvara

Bhubaneshvar. Mukteshvara Temple

Bhubaneshvar. Tempio di Mukteshvara

Bhubaneshvar. Raja Rani-Tempel

Bhubaneshvar. Temple de Radja Rani

Bhubaneshvar. Raja Rani Temple

Bhubaneshvar. Tempio di Rajà Rani

Bhubaneshvar. Ein Sadhu (Hindu-Eremit) vor seiner Klause

Bhubaneshvar. A Sadhu (Hindu Hermit) in front of his Cell

Bhubaneshvar. Un sadhou (ermite hindou) devant sa cellule

Bhubaneshvar. Sadhù (eremita indù) davanti alla sua cella

Bhubaneshvar. Mädchen auf dem Weg zur Schule

Bhubaneshvar. Fillettes allant à l'école

Bhubaneshvar. Girls on the way to School

Bhubaneshvar. Bambine che vanno a scuola

Der Tempel Dakshineshvara bei Kalkutta

Le temple de Dakshineshvara, près de Calcutta

The Dakshineshvara Temple near Calcutta

Tempio di Dakshineshvara presso Calcutta

Bengalidorf. Surul bei Bolpur

Village bengali

Bengalese Village. Surul near Bolpur

Villaggio bengalese. Surul presso Bolpur

Frau aus Bengalen am Spinnrad

Femme du Bengale à son rouet

Bengalese Woman at the Spinning-wheel

Donna bengalese che fila

Frau mit Musikinstrument in Bengalen

Femme jouant de la musique (Bengale)

Lady with Musical Instrument in Bengal

Donna con strumento di musica (Bengala)

Kalkutta. Teich und Hinduschreine beim Kalighat-Tempel

Calcutta. Bassin et chapelles hindouïstes près du temple de Kalighat

Calcutta. Tank and Hindu Shrines near the Kalighat Temple

Calcutta. Stagno con cappelle indù presso il tempio di Kalighat

Am Ufer des Brahmaputra

Au bord du Brahmapoutra

On the Banks of the Brahmaputra

Sulle rive del Brahmaputra

Hindutempel in Gauhati

Temple hindou à Gauhati

Hindu Temple in Gauhati

Tempio indù a Gauhati

Gauhati. Badestelle und Tempelpforte am Brahmaputra

Gauhati. Escalier pour les bains et portail d'un temple au bord du Brahmapoutra

Gauhati. Bathing-place and Temple Porch on the Brahmaputra

Gauhati. Bagno e porta del tempio sul Brahmaputra

Darjiling. Häuser im Nebel

Darjiling. Maisons dans le brouillard

Darjeeling. Houses in the Fog

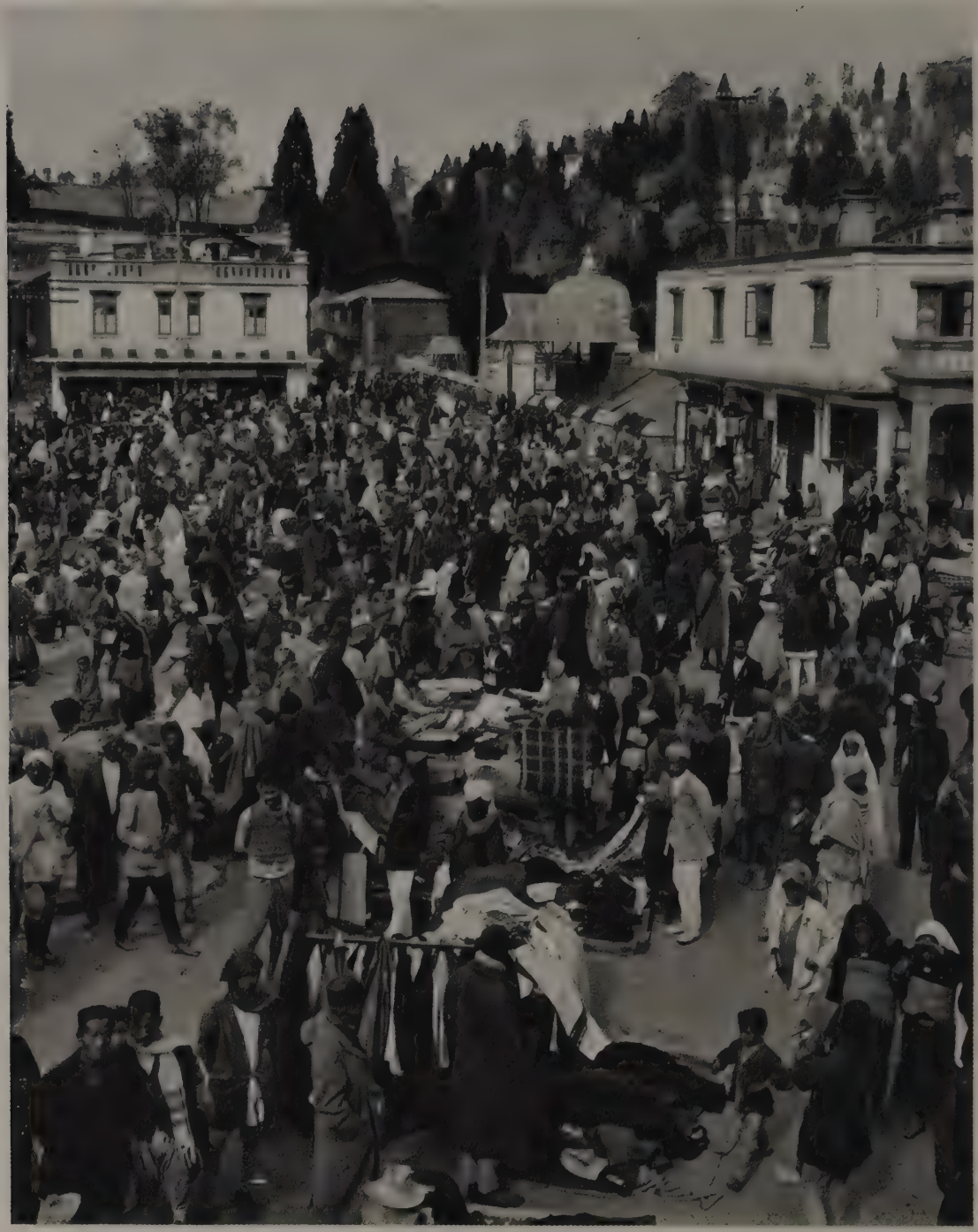
Darjiling. Capanne nella nebbia

Darjiling. Lepcha-Mädchen auf dem Markt

Darjiling. Jeune Lepcha au marché

Darjeeling. Lepcha Girl at the Market

Darjiling. Fanciulla lepcha al mercato



Markt in Darjiling

Le marché à Darjiling

Market in Darjeeling

Mercato di Darjiling

Teeplantagen bei Darjiling

Plantages de thé près de Darjiling

Tea Plantations near Darjeeling

Piantagioni di tè presso Darjiling

Stupa bei Darjiling

Stoupa près de Darjiling

Stupa near Darjeeling

Stupa presso Darjiling

Berge bei Darjiling

Montagnes près de Darjiling

Mountains near Darjeeling

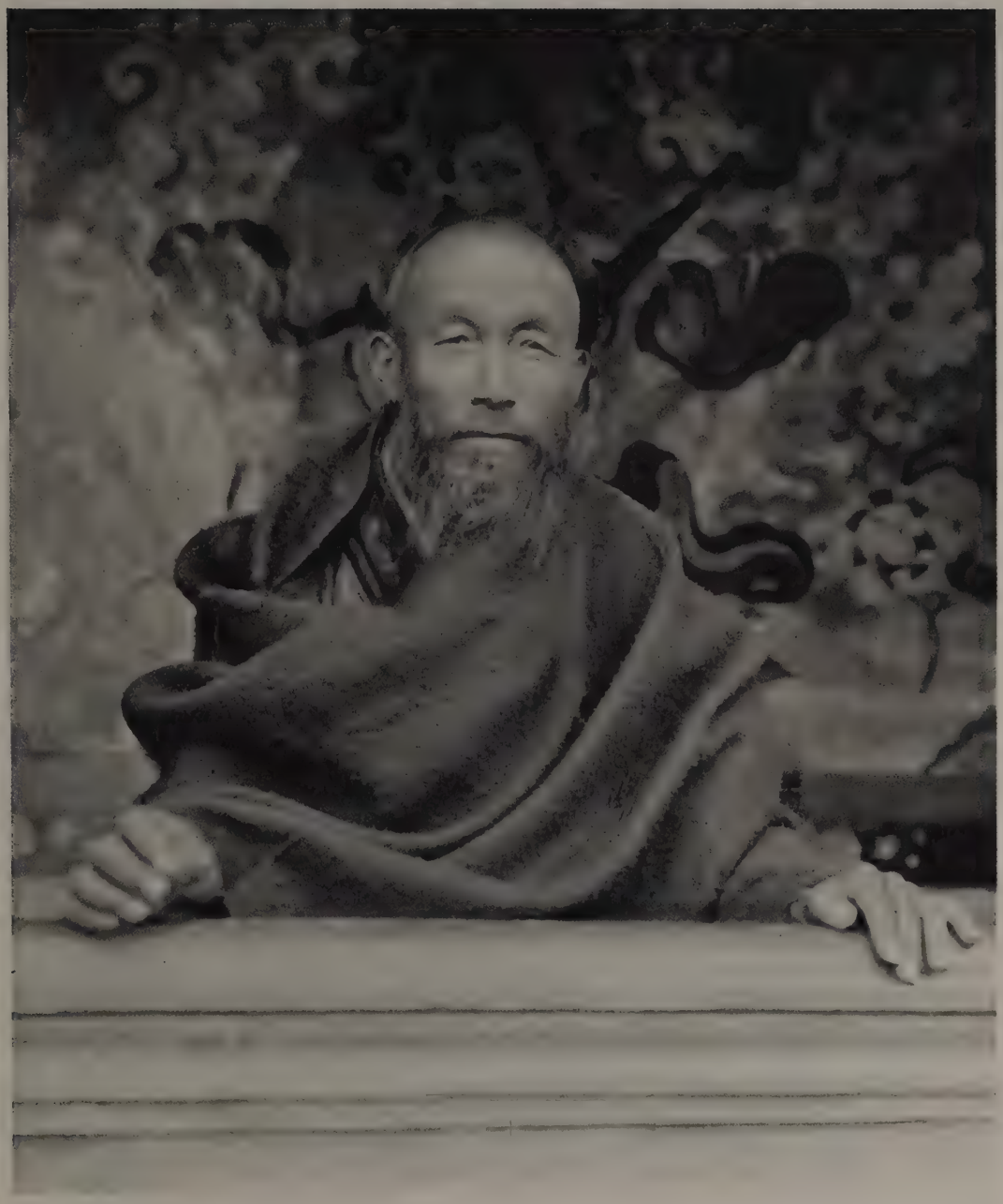
Montagne presso Darjiling

Lamas am Eingang des Ghum-Klosters bei Darjiling

Lamas devant l'entrée du cloître Ghum, près de Darjiling

Lamas at the Entrance of the Ghoom Monastery near Darjeeling

Lama all'ingresso del chiostro di Ghum presso Darjiling



Ein Lama im Ghum-Kloster

Un Lama dans le cloître Ghum

A Lama in the Ghoom Monastery

Lama nel chiostro di Ghum

Darjiling. Junger tibetanischer Mönch mit Gebetmühlen

Darjeeling. Young Tibetan Monk with Prayer-Mill

Darjiling. Jeune moine tibetain et moulins à prières

Darjiling. Giovine monaco tibetano con molini da preghiere

Darjeeling. Junge Tibeterin

Darjeeling. Jeune Tibétaine

Darjeeling. Young Tibetan Woman

Darjiling. Giovane tibetana

Armer Bauer vor seiner Hütte in Patna

Paysan pauvre devant sa case, à Patna

Poor Farmer before his Hut in Patna

Contadino indigente davanti alla sua capanna a Patna

Patna. Knabe bei einem Hindualtar

Patna. Jeune garçon près d'un autel hindouïste

Patna. Boy near a Hindu Altar

Patna. Ragazzo presso un altare indù

Der grosse Buddha-Tempel in Buddha-Gaya
Le grand temple de Bouddha à Bouddha-Gaya

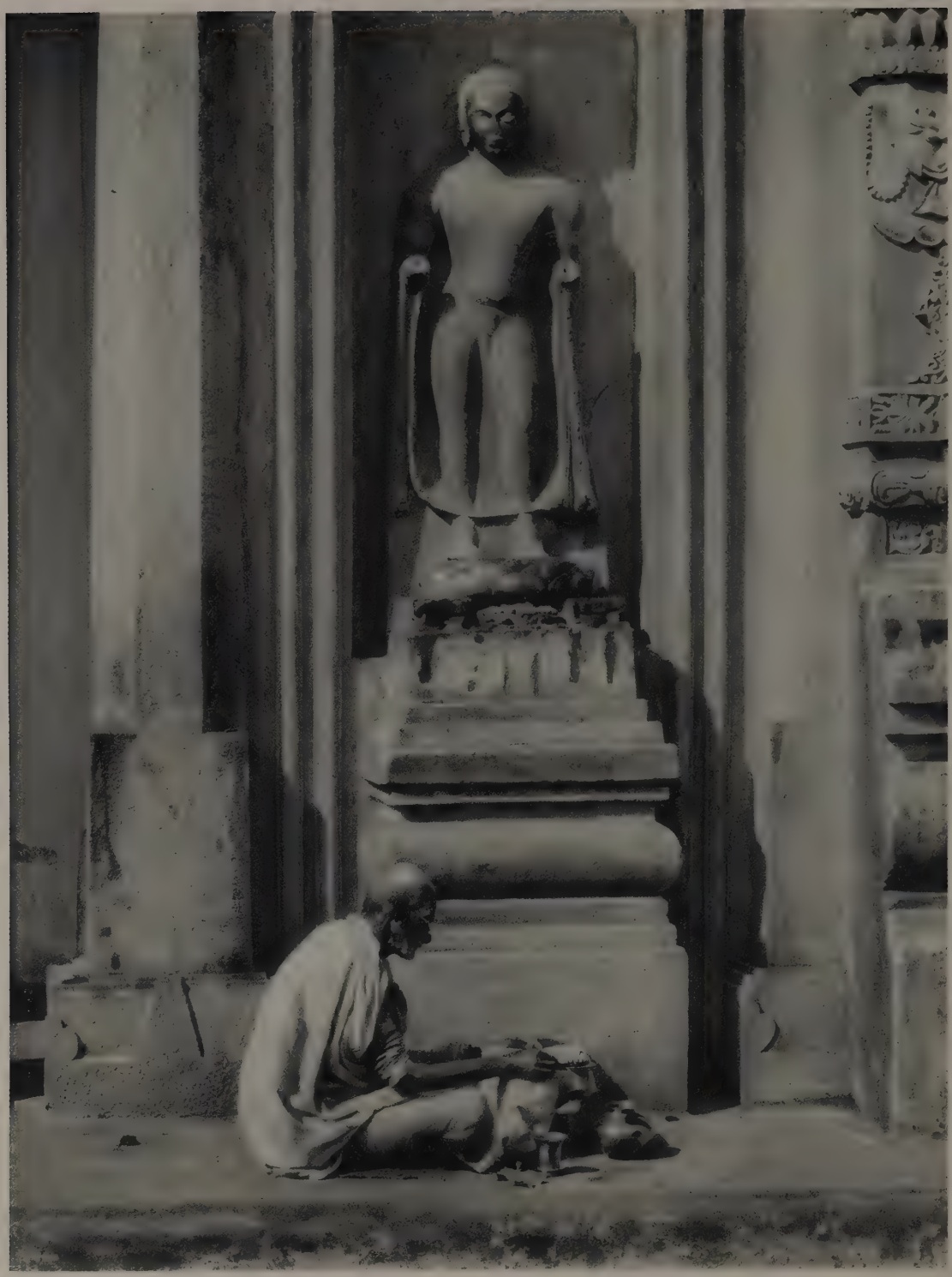
The great Buddha Temple in Buddha-Gaya
Il gran Tempio di Budda a Budda-Gaya

Buddha-Gaya. Eingang zum Buddha-Tempel

Bouddha-Gaya. Entrée du temple de Bouddha

Buddha-Gaya. Entrance to the Buddha Temple

Budda-Gaya. Ingresso al tempio di Budda



Buddha-Gaya. Pilger vor einer Buddha-Statue, in den heiligen Schriften lesend

Bouddha-Gaya. Pèlerin lisant des textes sacrés devant une statue de Bouddha

Buddha-Gaya. Pilgrims before a Buddha Statue reading the Sacred Writings

Budda-Gaya. Pellegrino davanti a una statua di Budda in atto di leggere le sacre scritture

Buddha-Gaya. Pfeiler des alten Zauns und Garten beim Buddha-Tempel

Buddha-Gaya. Pillars of the old Enclosure and Garden near the Buddha Temple

Bouddha-Gaya. Piliers de l'ancienne enceinte et jardin près du temple de Bouddha

Budda-Gaya. Pilastri dell' antico recinto e giardino presso il tempio di Budda

Auf der Strasse zwischen Gaya und Buddha-Gaya

Route entre Gaya et Bouddha-Gaya

On the Road between Gaya and Buddha-Gaya

In cammino fra Gaya e Budda-Gaya

Sasaram. Sher Shah's Grab

Sasaram. Mausolée de Sher Shah

Sasaram. Sher Shah's Tomb

Sasaram. Mausoleo di Sher Scià

Benares. Ufer des Ganges mit der Moschee Aurangzeb's

Bénarès. Le Gange et la mosquée d'Aurangzeb

Benares. Bank of the Ganges with Aurangzeb Mosque

Benares. Riva del Gange con la moschea di Aurangzeb

Benares. Ghats (Badeplätze) und Paläste am Ganges

Benares. Ghats (Bathing-places) and Palaces on the Ganges

Bénarès. Ghats (porches pour les ablutions) et palais au bord du Gange

Benares. Ghati (gradini per le abluzioni e palazzi sulla riva del Gange)

Benares. Ruhende Sadhus

Bénarès. Sadhous au repos

Benares. Sadhus taking a rest

Benares. Sadhù in riposo

Benares. Pilger am Ghat

Bénarès. Pèlerins sur les «ghats»

Benares. Pilgrims at the Ghat

Benares. Pellegrini sul Ghat

Benares. Leichenverbrennungen am Pari Jalsai Ghat

Bénarès. Incinérations sur le «ghat» de Pari Djalsai

Benares. Cremations at the Pari Salsai Ghat

Benares. Cremazione sul Ghat di Pari Djalsai

Benares. Ghats am Ganges

Bénarès. Ghats au bord du Gange

Benares. Ghats on the Ganges

Benares. Ghati sulla riva del Gange

Benares. Betende Pilger am Ganges

Bénarès. Pèlerins en prière au bord du Gange

Benares. Praying Pilgrims on the Ganges

Benares. Pellegrini oranti sulla riva del Gange

Ein Sadhu

Un sadhou

A Sadhu

Un Sadhù

Sarnath. Ruinen des Klosters und Dhamekh Stupa

Sarnath. Ruines du cloître et stoupa de Dhamekh

Sarnath. Ruins of the Monastery and Dhamekh Stupa

Sarnath. Rovine del chiostro e Stupa di Dhamekh

Sarnath. Löwenkapitäl einer vom Kaiser Ashoka errichteten Säule

Sarnath. Lion Capitals on a Pillar erected by the Emperor Ashoka

Sarnath. Chapiteau d'une colonne érigée par l'empereur Ashoka

Sarnath. Capitello di una colonna eretta dall'imperatore Ashoka

Allahabad. Segnender Bettelmönch an einer Wallfahrt

Allahabad. Moine mendiant bénissant des pèlerins

Allahabad. Mendicant Monk blessing a Pilgrimage

Allahabad. Monaco questuante nell'atto di benedire un pellegrino

Allahabad. An den Mauern des Forts zur Zeit einer Wallfahrt

Allahabad. On the Walls of the Fortress at the time of a Pilgrimage

Allahabad. Les murs de la forteresse à l'époque d'un pèlerinage

Allahabad. Davanti alle mura di un forte durante un pellegrinaggio

Lucknow. Ruine im Fort

Luknow. Ruine dans la citadelle

Lucknow. Ruins in the Fort

Lucknow. Ruderi nell' interno del forte

Lucknow. Grosse Imambara-Moschee

Luknow. La grande mosquée Imambara

Lucknow. The Great Imambara Mosque

Lucknow. La grande moschea dell'Imambara

Barwa Sagar (Bundelkand). Männer beim Spiel

Barwa Sagar (Boundelkhand). Hommes en train de jouer

Barwa Sagar (Bundelkand). Men at Play

Barwa Sagar (Bundelkand). Uomini al giuoco

In einem Dorf in Bundelkand

Dans un village du Boundelkhand

In a Village in Bundelkand

In un villaggio del Bundelkand

Khajuraho. Kandarya-(Shiva-)Tempel

Khadjouruho. Temple de Kandarya (Siva)

Khajuraho. Kandarya (Shiva) Temple

Khajuralo. Tempio di Kandarya (Siva)

Khajuraho. Schrein des Tempels von Surya.

Khadjouruho. Sanctuaire du temple de Sourya

Khajuraho. Shrine of the Surya Temple

Khajuraho. Santuario del tempio di Surya

Khajuraho. Seitenpavillons an einem Tempel

Khadjouraho. Pavillons latéraux d'un temple

Khajuraho. Side Pavilions in a Temple

Khajuraho. Padiglioni laterali esterni di un tempio

Wohnhaus in Mau Ranipur (Bundelkand)

Maison d'habitation à Mau Ranipour (Boundelkhand)

Dwelling-house in Mau Ranipur (Bundelkand)

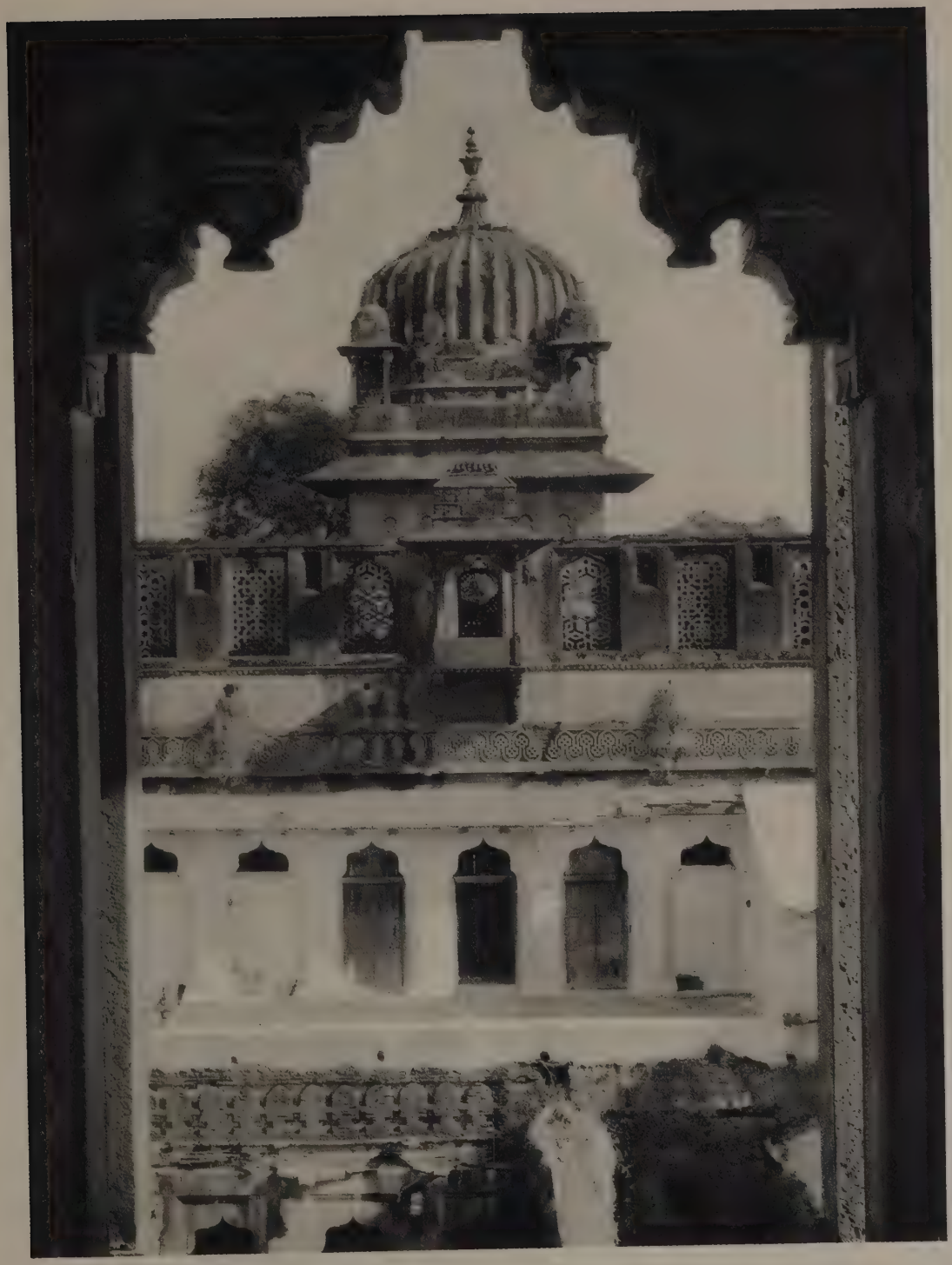
Casa d'abitazione a Mauranipur (Bundelkand)

Urcha. Chaturbhuy Tempel

Urcha. Temple de Chaturbhuy

Orchha. Chaturbhuy Temple

Urcha. Tempio di Chaturbhuy



Urcha. Hof eines Palastes

Urcha. Cour d'un palais

Orchha. Courtyard of a Palace

Urcha. Cortile di un palazzo

Urcha. Nördlicher Teil des Fürstenpalastes

Urcha. Partie nord du palais princier

Orchha. Northern Part of the Princely Palace

Urcha. Parte settentrionale del palazzo principesco

Urcha. Südlicher Teil des Fürstenpalastes

Urcha. Partie sud du palais princier

Orchha. Southern Part of the Princely Palace

Urcha. Parte meridionale del palazzo principesco

Urcha. Wanderndes Volk beim Kampieren

Urcha. Campement de nomades

Orchha. Nomads pitching their Camp

Urcha. Accampamento di nomadi

Der Palast von Datia

Palais de Datia

The Palace of Datia

Il palazzo di Datia

Jaina-Statuen am Burgfelsen von Gwalior

Statues djaïna au rocher de la citadelle de Gwalior

Jaina Statues on the castellated Rock of Gwalior

Statue giainiste sulla rupe del castello di Gwalior

Gwalior. Auffahrt zur Burg

Gwalior. La citadelle

Gwalior. Path to the Citadel

Gwalior. Salita al castello

Gwalior-Fort. Der Tempel Telika-Mandir

Gwalior. Le temple de Telika-Mandir

Gwalior Fort. The Telika-Mandir Temple

Fortezza di Gwalior. Il tempio di Telika-Mandir

Gwalior. Aufstieg zur Burg

Gwalior. Montée vers la citadelle

Gwalior. Ascent to the Citadel

Gwalior. Salita al castello

Gwalior-Fort. Saal im Palast des Man Singh

Gwalior. Hall in the Man Singh Palace

Citadelle de Gwalior. Salle dans le palais du Man Singh

Fortezza di Gwalior. Sala nel palazzo del Man Singh

Gwalior. Steingitterwerk im Grabmal des Mohammed Ghaus

Gwalior. Fenêtres de pierre ajourée dans le mausolée de Mohammed Ghaus

Gwalior. Stone lattice-work on the Tomb of Muhammad Ghaus

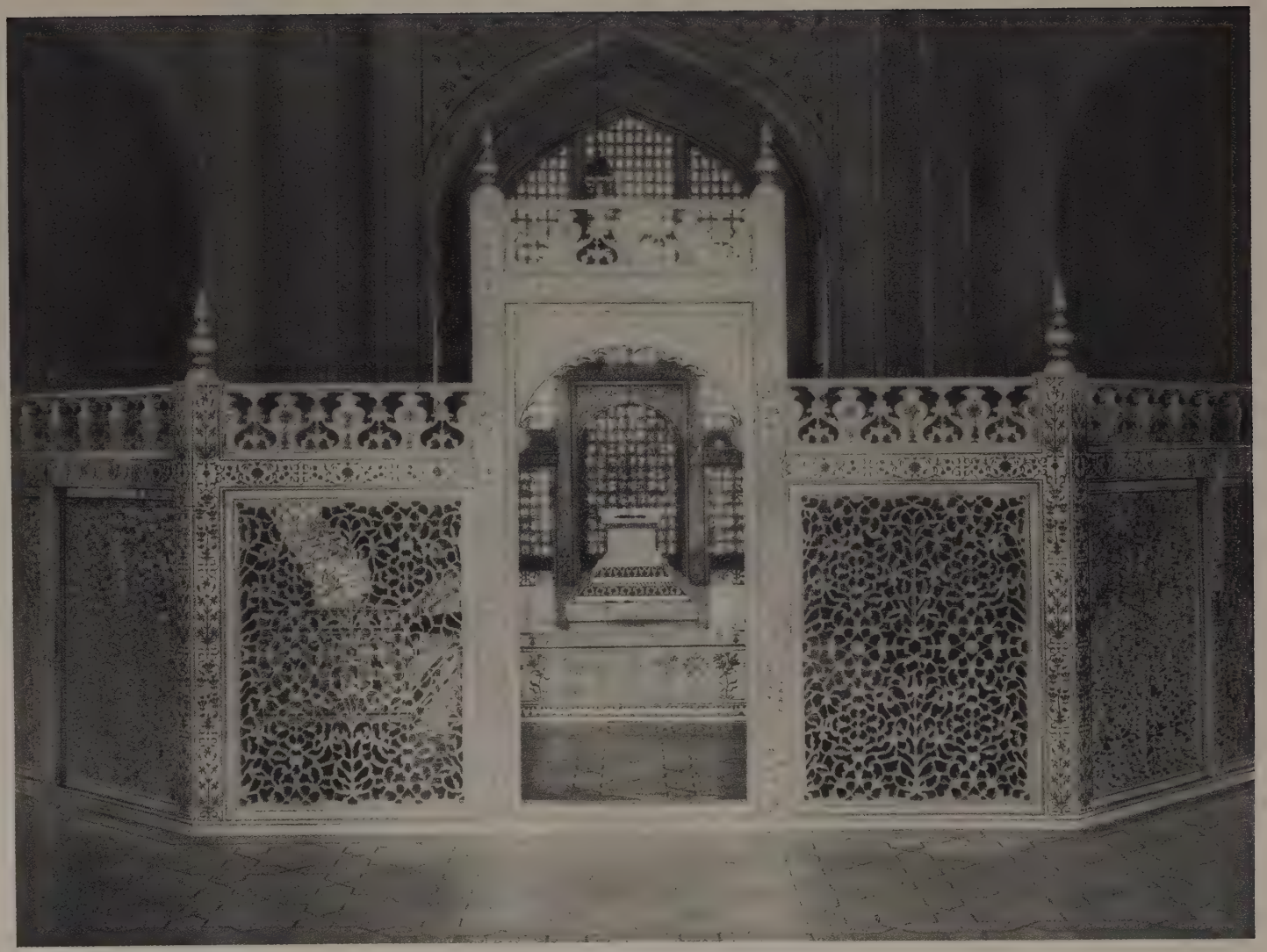
Gwalior. Graticolato di pietra nel mausoleo di Maometto Ghaus

Agra. Taj Mahal

Agra. Le Tadj Mahal

Agra. Taj Mahal

Agra. Taj Mahal



Agra. Inneres des Taj Mahal

Agra. Intérieur du Tadj Mahal

Agra. Interior of the Taj Mahal

Agra. Interno del Taj Mahal

Agra-Fort. Pavillon mit Blick auf den Taj Mahal

Fort d'Agra. Pavillon avec vue sur le Tadj Mahal

Agra Fort. Pavilion with view of the Taj Mahal

Fortezza di Agra. Padiglione con vista sul Taj Mahal

Agra-Fort. Der Garten Anguri Bagh mit dem Palast Khas Mahal

Agra Fort. The Anguri Bagh Garden with Khas Palace

Fort d'Agra. Le jardin d'Angouri Bagh avec le palais de Khas Mahal

Fortezza di Agra. Il giardino d'Anguri Bagh col palazzo di Kha Mahal

Agra-Fort. Inneres der Moti Masjid oder Perlmoschee

Agra Fort. Interior of the Moti Masjid or Pearl Mosque

Fort d'Agra. Intérieur de la Moti Masdjid ou «Mosquée des perles»

Fortezza di Agra. Interno della Moti Mascid (moschea delle perle)

Agra-Fort. Inneres und Hof der Perlmoschee

Fort d'Agra. Intérieur et cour de la Mosquée de perles

Agra Fort. Interior and Courtyard of the Pearl Mosque

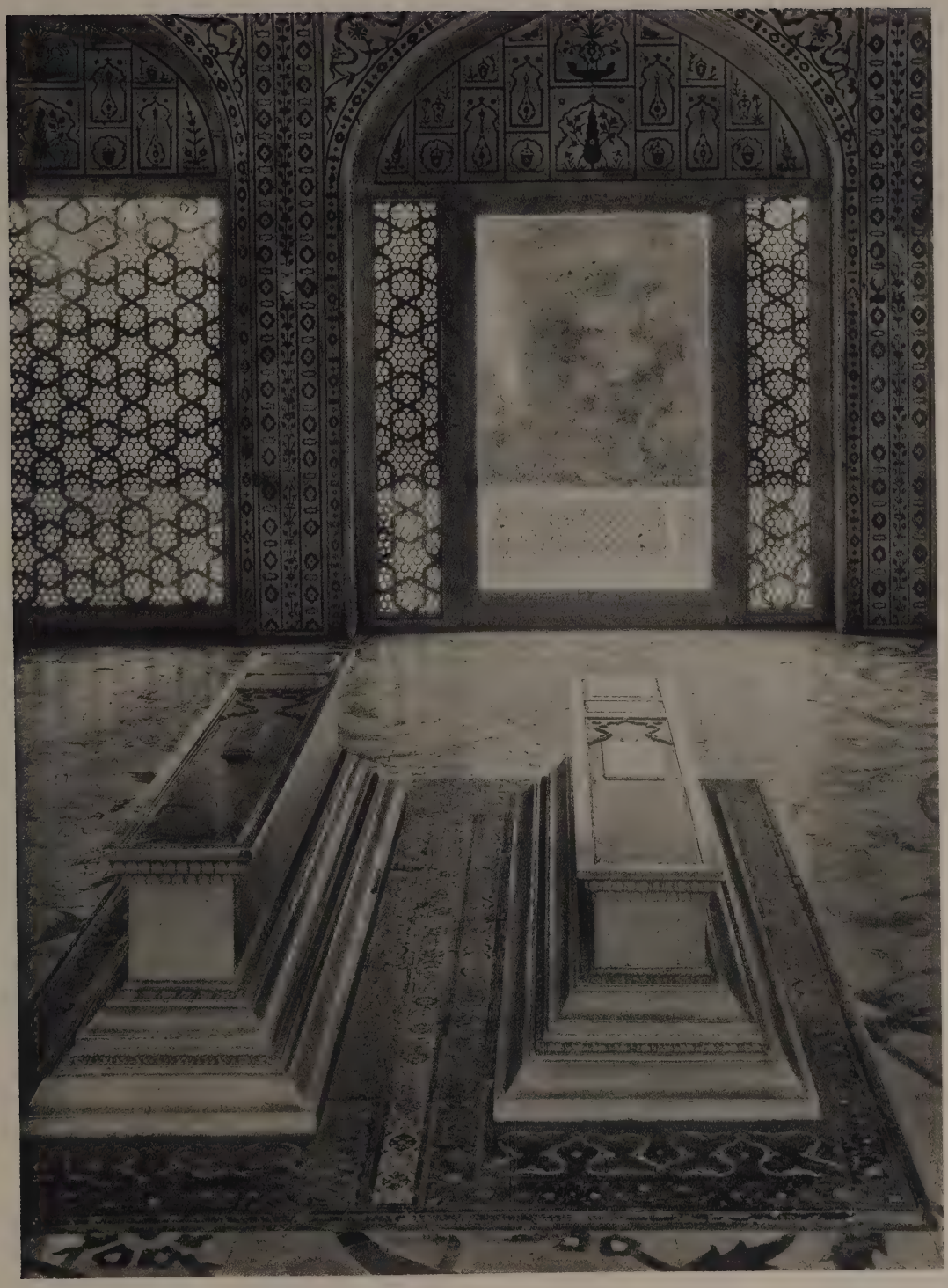
Fortezza di Agra. Interno e corte della moschea delle perle

Agra-Fort. Pavillon Sam-man Burj

Fort d'Agra. Pavillon Sam-man Bourdj

Agra Fort. Pavilion Sam-man Burj

Fortezza di Agra. Il padiglione Sam-Man Bury



Agra. Im Grabmal des Itimad-ud-Daula

Agra. Dans le mausolée d'Itimad-ud-Daula

Agra. In the tomb of the Itimad-ud-Daula

Agra. Nel mausoleo di Itimad-ud-Daula

Akbars Grab in Sikandra bei Agra

Le tombeau d'Akbar à Sicandra

Akbar's tomb in Sikandra near Agra

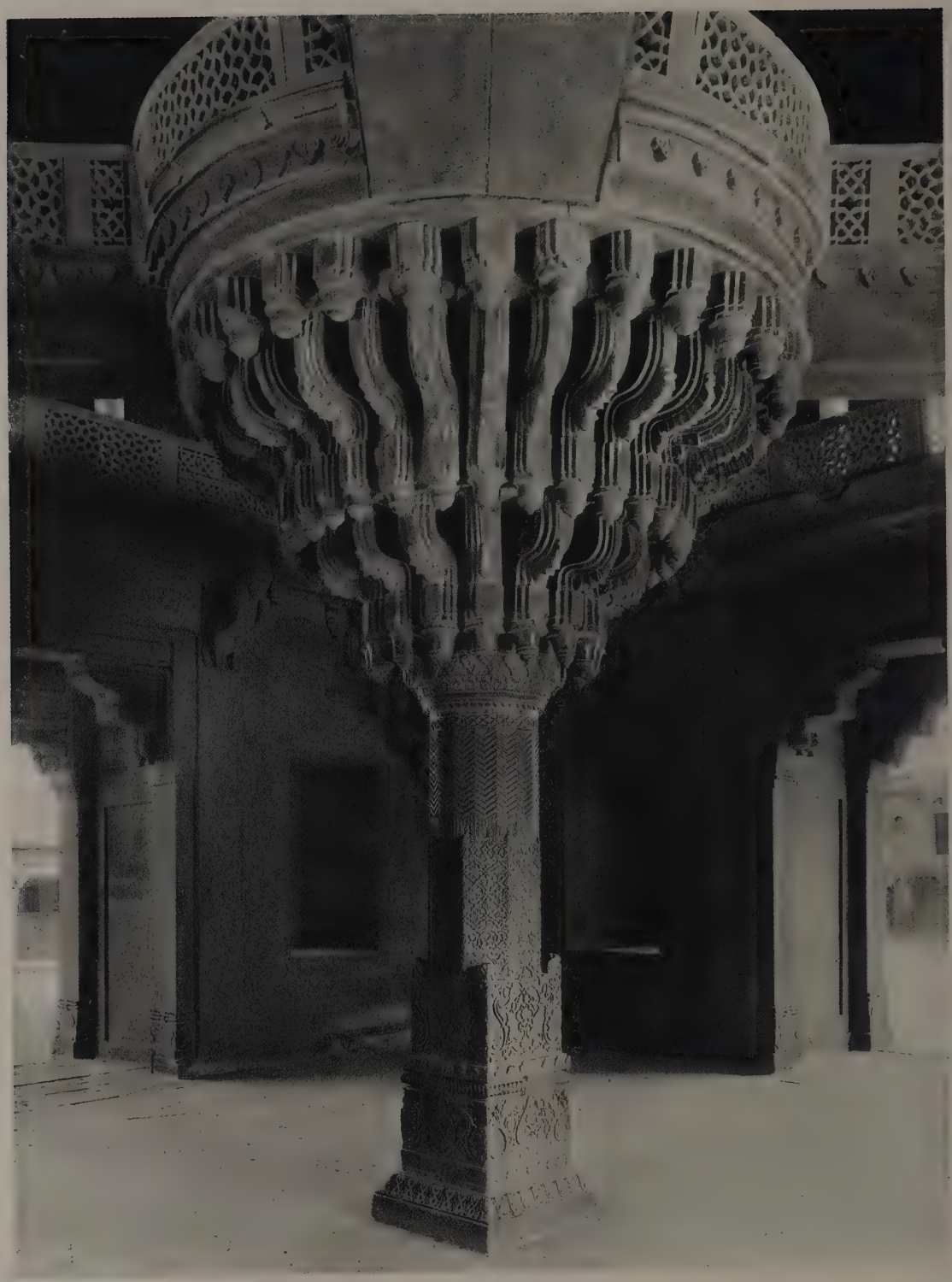
La tomba di Akbar a Sikandra presso Agra

Fatehpur Sikri. Haus des Raja Birbal

Fatehpour Sikri. Maison du Raja Birbal

Fatehpur Sikri. House of the Rajah Birbal

Fatehpur Sikri. Casa del Raià Birbal

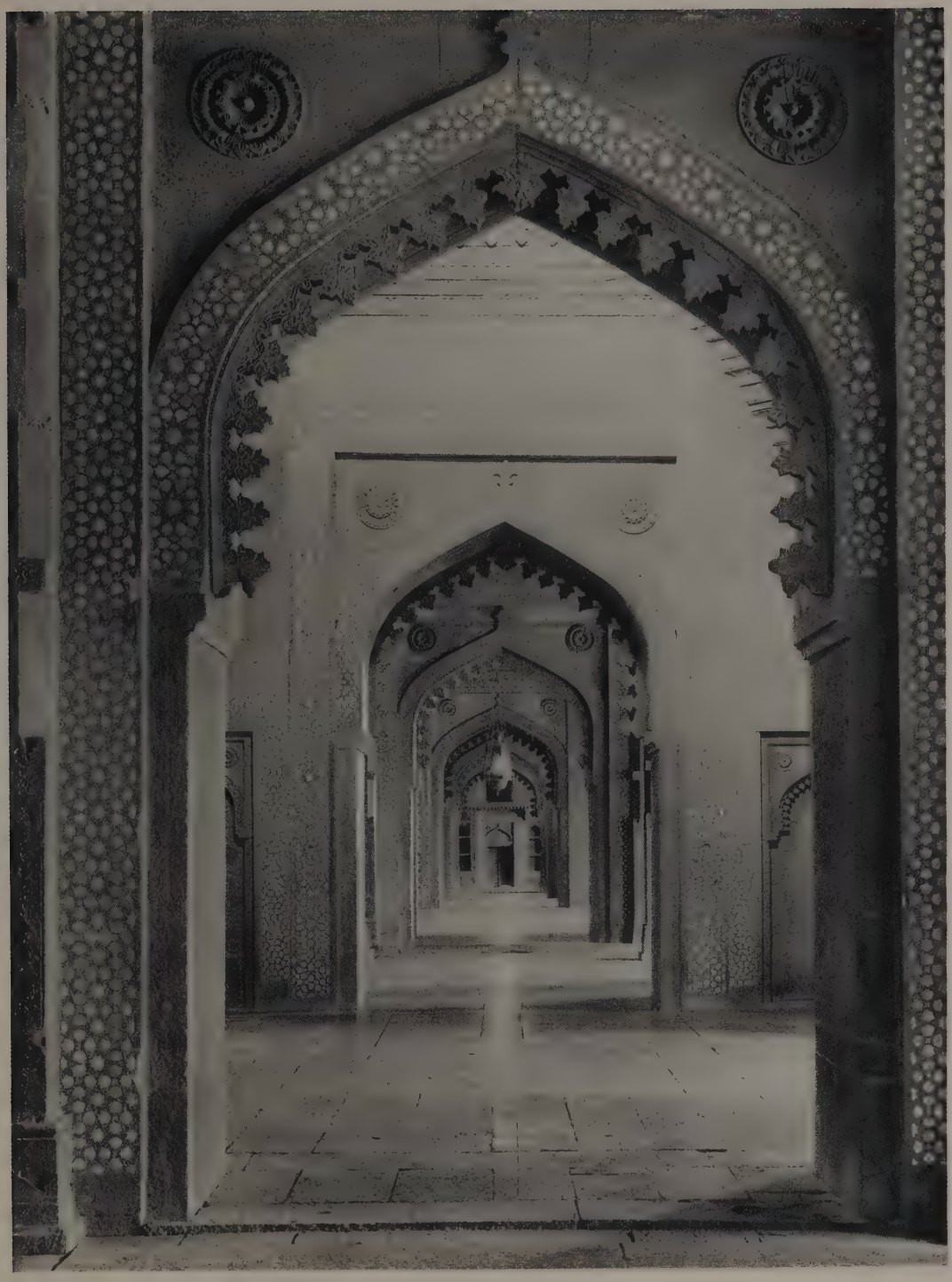


Fatehpur Sikri. Mittelpfeiler im Diwan-i-Khas

Fatehpour Sikri. Pilier central du Diwan-i-Khas

Fatehpur Sikri. Central pillar in the Diwan-i-Khas

Fatehpur Sikri. Pilastro centrale nel Diwan-i-Khas



Fatehpur Sikri. Inneres der Jama Masjid

Fatehpour Sikri. Intérieur de la Djama Masdjid

Fatehpur Sikri. Interior of the Jama Masjid

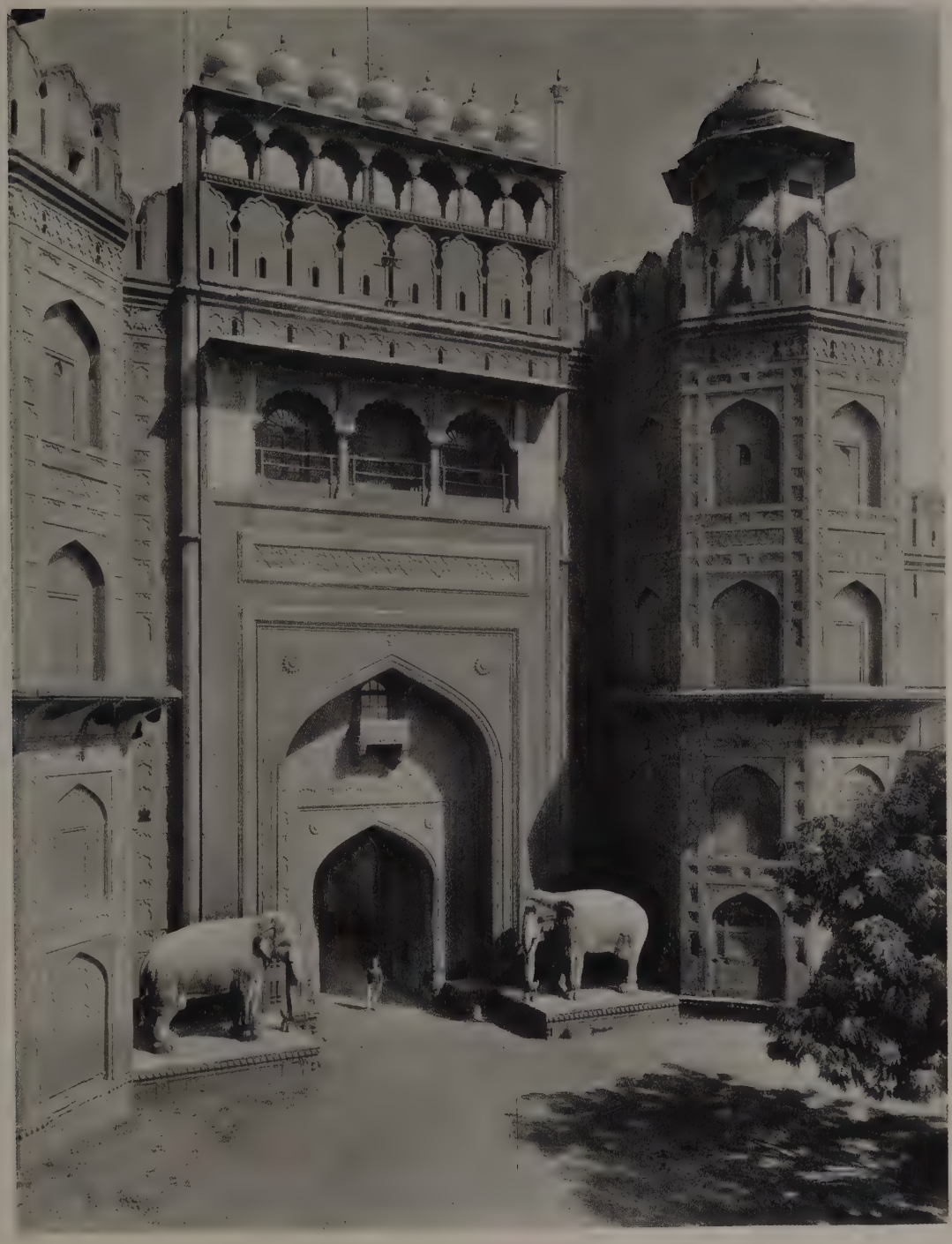
Fatehpur Sikri. Interno della Jama Mascid

Fatehpur Sikri. Im heutigen Dorf. In der Höhe das Triumphtor Baland Darwaza

Fatehpour Sikri. Dans le village actuel. Sur la hauteur, la porte triomphale (Baland Darwaza)

Fatehpur Sikri. The modern village. On the height the Triumphal Gate Baland Darwaza

Fatehpur Sikri. Nel villaggio moderno (in alto l'arco di trionfo Baland Darwaza)



Delhi. Das Delhi-Tor des Forts

Delhi. Fort; la porte de Delhi

Delhi. The Delhi Gate of the fort

Delhi. La porta di Delhi della fortezza

Delhi-Fort. Thronnische im Diwan-i-Am

Delhi Fort. Throne dais in the Diwan-i-Am

Fort de Delhi. Le dais du trône dans le Diwan-i-Am

Fortezza di Delhi. Baldacchino del trono nel Diwan-i-Am

Delhi-Fort. Marmorfenster im Khas Mahal

Delhi Fort. Marble window in the Khas Mahal

Fort de Delhi. Fenêtre de marbre dans le Khas Mahal

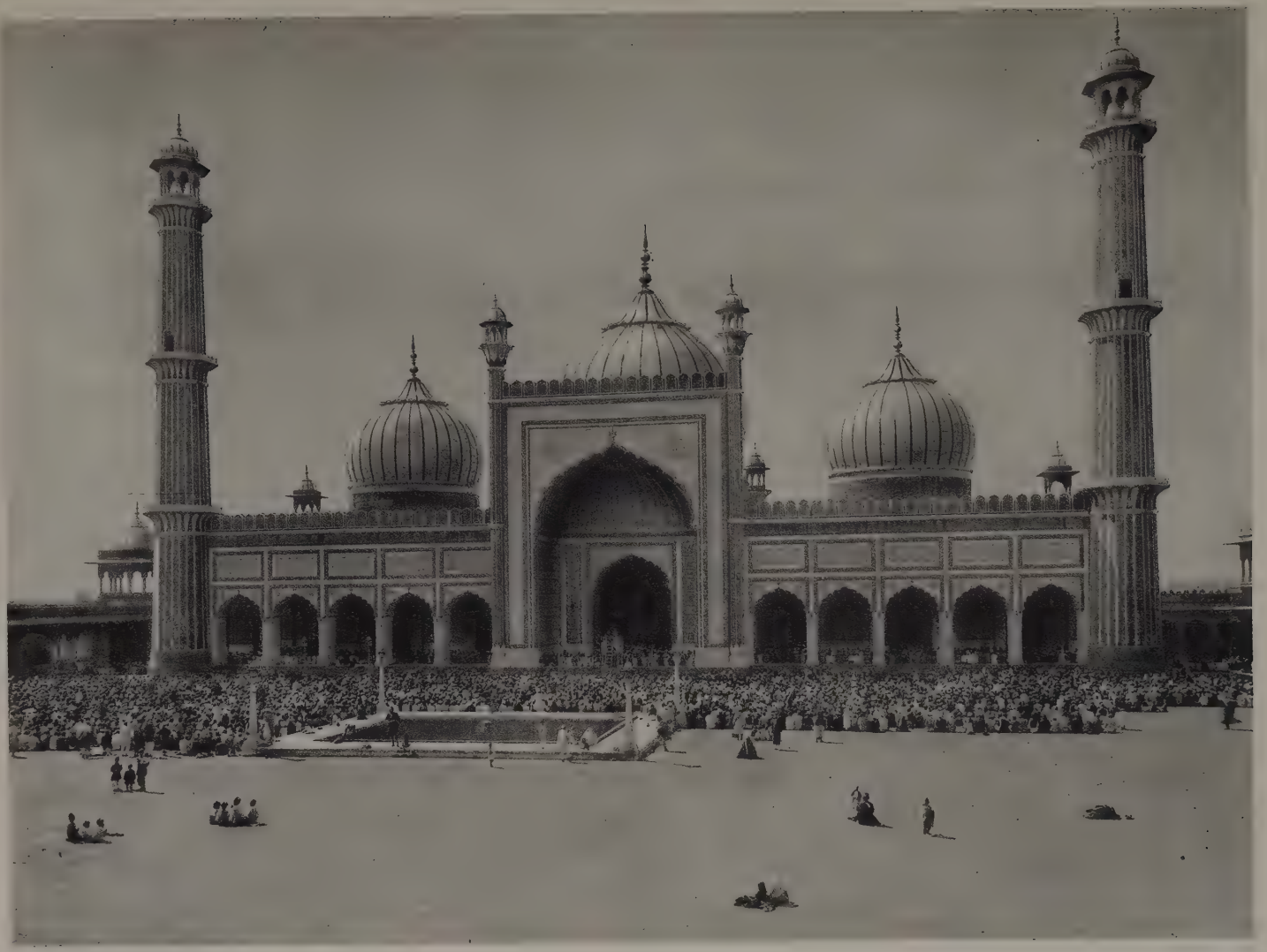
Fortezza di Delhi. Finestra di marmo nel Khas Mahal

Delhi-Fort. Diwan-i-Khas

Fort de Delhi. Diwan-i-Khas

Delhi Fort. Diwan-i-Khas

Fortezza di Delhi. Diwan-i-Khas



Delhi. Jama Masjid (Grosse Moschee) zur Zeit des Gebets

Delhi. Djama Masdjid (Grande mosquée) à l'heure de la prière

Delhi. Jama Masjid (Big mosque) at prayer time

Delhi. Jama Mascid (grande moschea) all'ora della preghiera

Alt-Delhi. An den Mauern der Festung Tughlakabad

Vieux Delhi. Murs de la forteresse de Toughlakabad

Old Delhi. At the walls of the Tughlakabad fortress

Delhi Vecchia. Mura della fortezza di Tughlakabad

Alt-Delhi. Grabmal Isa Khan's

Vieux Delhi. Tombeau d'Isa Khan

Old Delhi. Tomb of Isa Khan

Delhi Vecchia. Mausoleo di Isa Khan

Alt-Delhi. Grabmal des Humayun

Vieux Delhi. Tombeau de Houmayoun

Old Delhi. Tomb of Humayun

Delhi Vecchia. Tomba di Humayun

Alt-Delhi. Pfeilerhalle mit hinduistischen Säulen in der Moschee Kuwwat-ul-Islam

Vieux Delhi. Colonnade couverte avec colonnes hindoues dans la mosquée de Kowwat-ul-Islam

Old Delhi. Hall of Pillars with Hindu columns in the Kuwwat-ul-Islam Mosque

Delhi Vecchia. Portico con colonne indù nella moschea di Kuwwat-ul-Islam

Alt-Delhi. Der Siegesturm Kutb Minar

Old Delhi. The Victory Tower of Kutb Minar

Vieux Delhi. Colonne de la Victoire, dite Kutb Minar

Delhi Vecchia. La torre della Vittoria detta Kutb Minar

Alt-Delhi. Die eiserne Säule in der Moschee Kuwwat-ul-Islam, dahinter das Kutb Minar

Old Delhi. The iron column in the Kuwwat-ul-Islam Mosque; behind is the Kutb Minar

Vieux Delhi. La colonne de fer dans la mosquée de Kowwat-ul-Islam; à l'arrière-plan, le Kutb Minar

Delhi Vecchia. La colonna di ferro nella moschea di Kuwwat-ul-Islam; nello sfondo il Kutb Minar

Brindaban. Gobind Deo Tempel

Brindaban. Temple de Gobind Deo

Brindaban. Gobind Deo Temple

Brindaban. Tempio di Gobind Deo

Gobardhan. Am Teich

Gobardhan. Au bord du bassin

Gobardhan. At the tank

Gobardhan. Sulla riva dello stagno

Gobardhan. Die Grabmäler der Fürsten von Bharatpur

Gobardhan. Les tombeaux des souverains de Bharatpour

Gobardhan. The tombs of the Princes of Bharatpur

Gobardhan. Le tombe dei principi di Bharatpur

Dig. Eingang zum Fort

Dig. Entrée du fort

Deeg. Entrance to the Fort

Dig. Ingresso della fortezza

Dig. Kleine Pferdewagen (Tongas)

Dig. Petites voitures à chevaux (tongas)

Deeg. Small horse-cart (Tongas)

Dig. Carrozzelle (tongas)

Der Palast von Dig

Le palais de Dig

The Palace of Deeg

Il palazzo di Dig

Jaipur. Strasse mit Tempeleingang

Djaïpour. Rue et entrée d'un temple

Jaipur. Street with Temple Portico

Jaipur. Ingresso al tempio

Färber in einer Strasse von Jaipur

Teinturiers dans une rue de Djaïpour

Dyers in a Jaipur street

Tintori in una via di Jaipur

Jaipur. Palast der Winde

Djaïpour. Palais des Vents

Jaipur. Palace of the Winds

Jaipur. Palazzo dei Venti

Jaipur. Gebäude im Vorhof des Palastes

Djaïpour. Edifice dans la première cour du palais

Jaipur. Building in the portico of the palace

Jaipur. Edificio nell' atrio del palazzo

Jaipur. Gnomon im Observatorium des Jai Singh

Djaïpour. Gnomon de l'observatoire de Djaï Singh

Jaipur. Gnomon in the Jai Singh Observatory

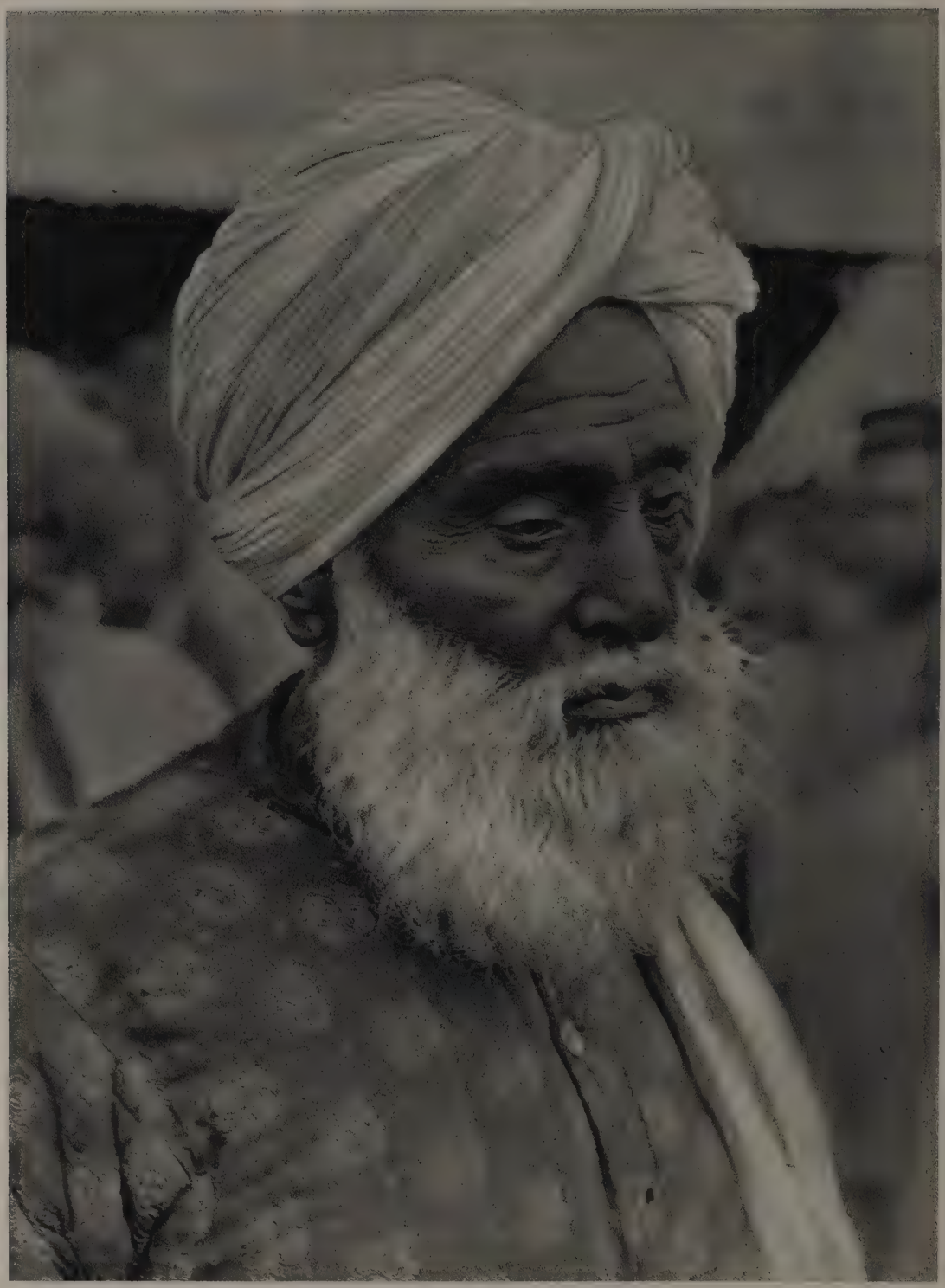
Jaipur. Gnomon nell'osservatorio di Jaisingh

Jaipur. Astronomische Instrumente im Observatorium

Instruments astronomiques dans l'observatoire

Jaipur. Astronomical instruments in the Observatory

Jaipur. Strumenti astronomici nell'osservatorio



Jaipur. Alter Rajpute

Djaïpour. Vieux Radjpoute

Jaipur. Old Rajput

Jaipur. Vecchio Ragput

Jaipur. Knabe mit Gefäss

Djaïpour. Jeune garçon tenant un récipient

Boy with vessel

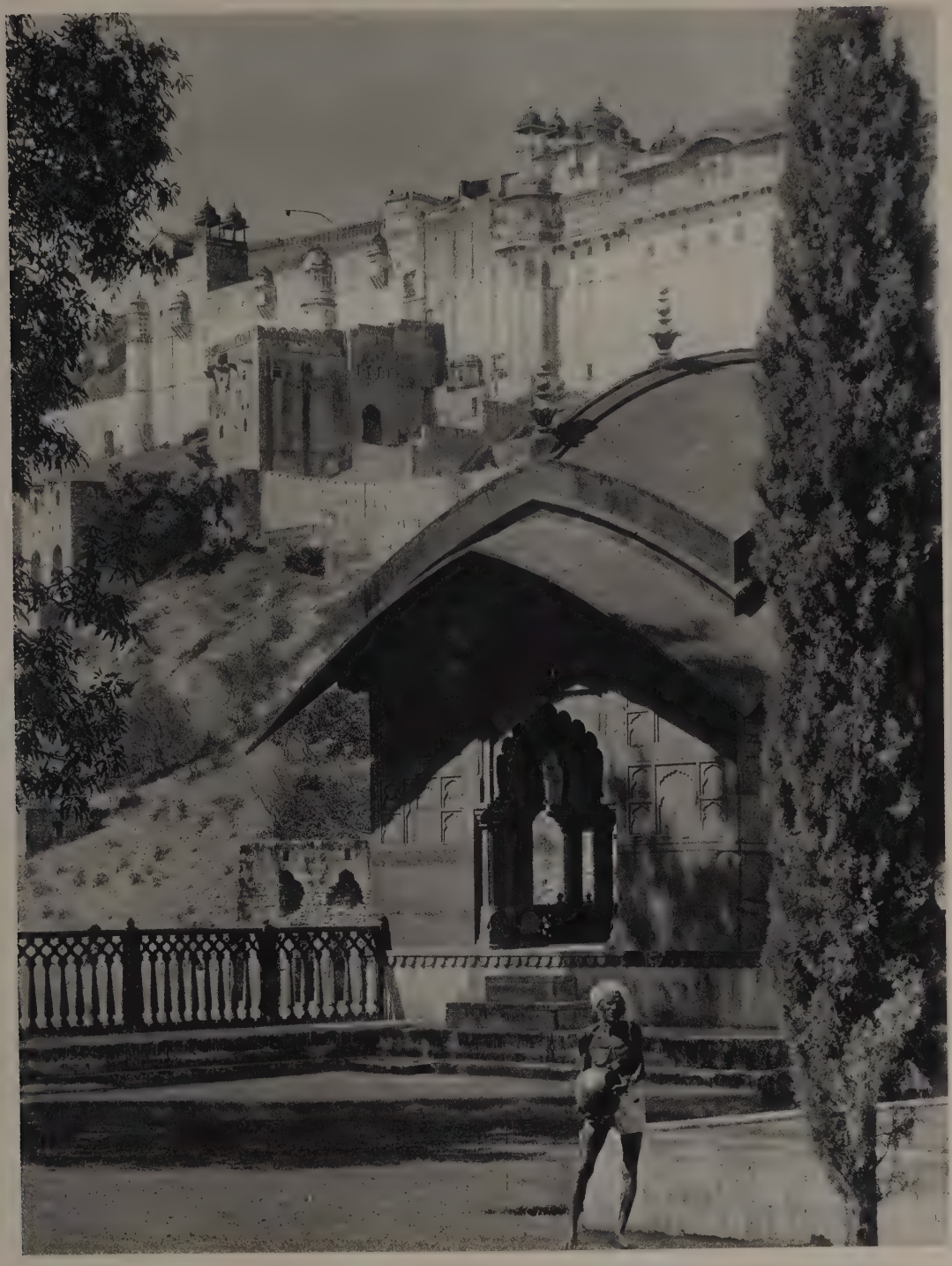
Jaipur. Ragazzo con recipiente

Strasse in Amber

Rue à Amber

Street in Amber

Una via di Amber



Schloss Amber

Amber. Le château

Amber Castle

Castello di Amber

Amber. Pavillon des Thakurji-(Vishnu-)Tempels

Amber. Pavilion on the Tharkurji (Vishnu) Temple

Amber. Pavillon devant le temple de Thakourdji (Vichnou)

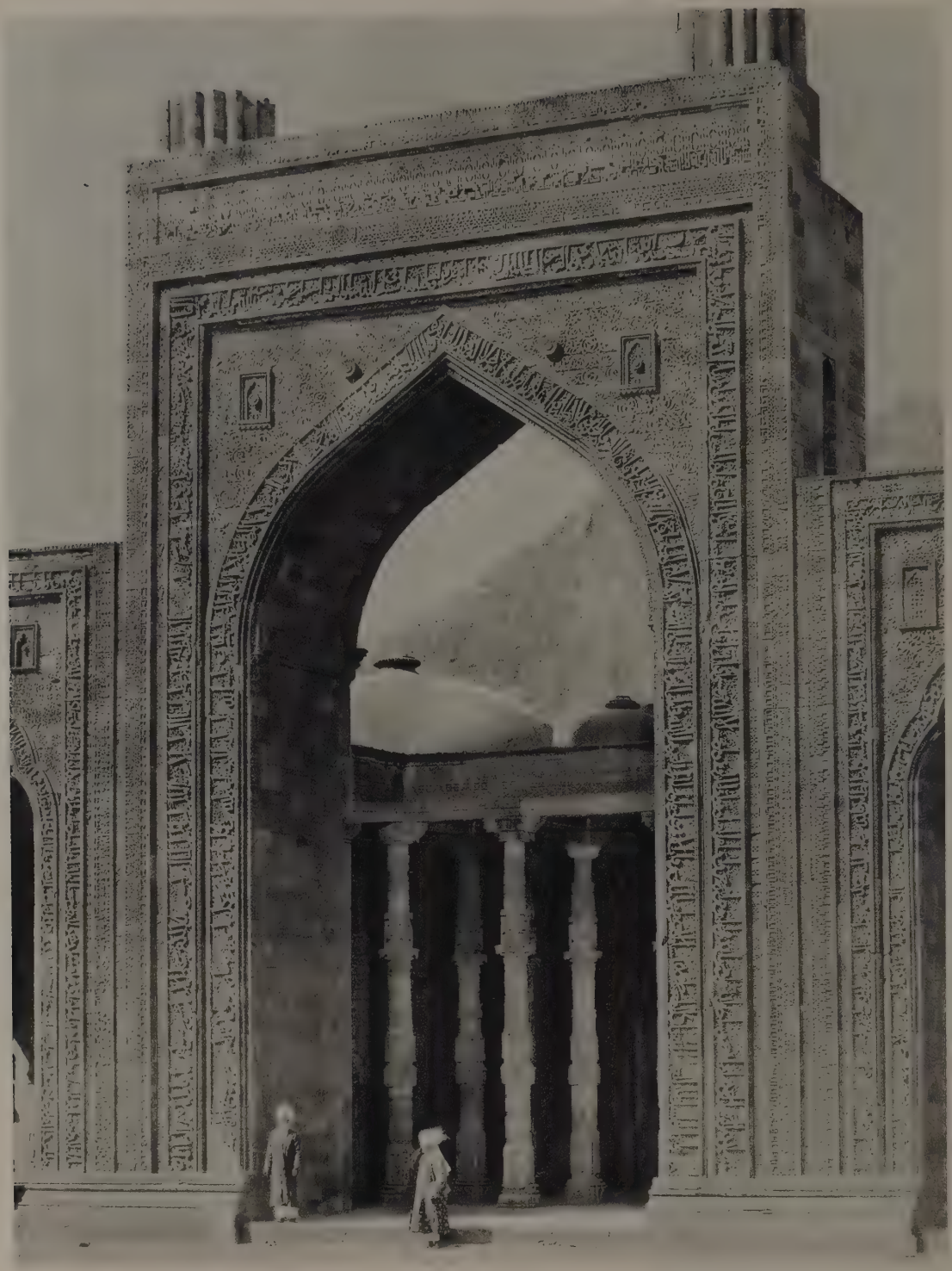
Amber. Padiglione del tempio di Thakurji (Vishnu)

Amber. Tor zum Thakurji-Tempel

Amber. Porte menant au temple de Thakourdji

Amber. Gate of the Thakurji Temple

Amber. Porta verso il tempio di Thakurji

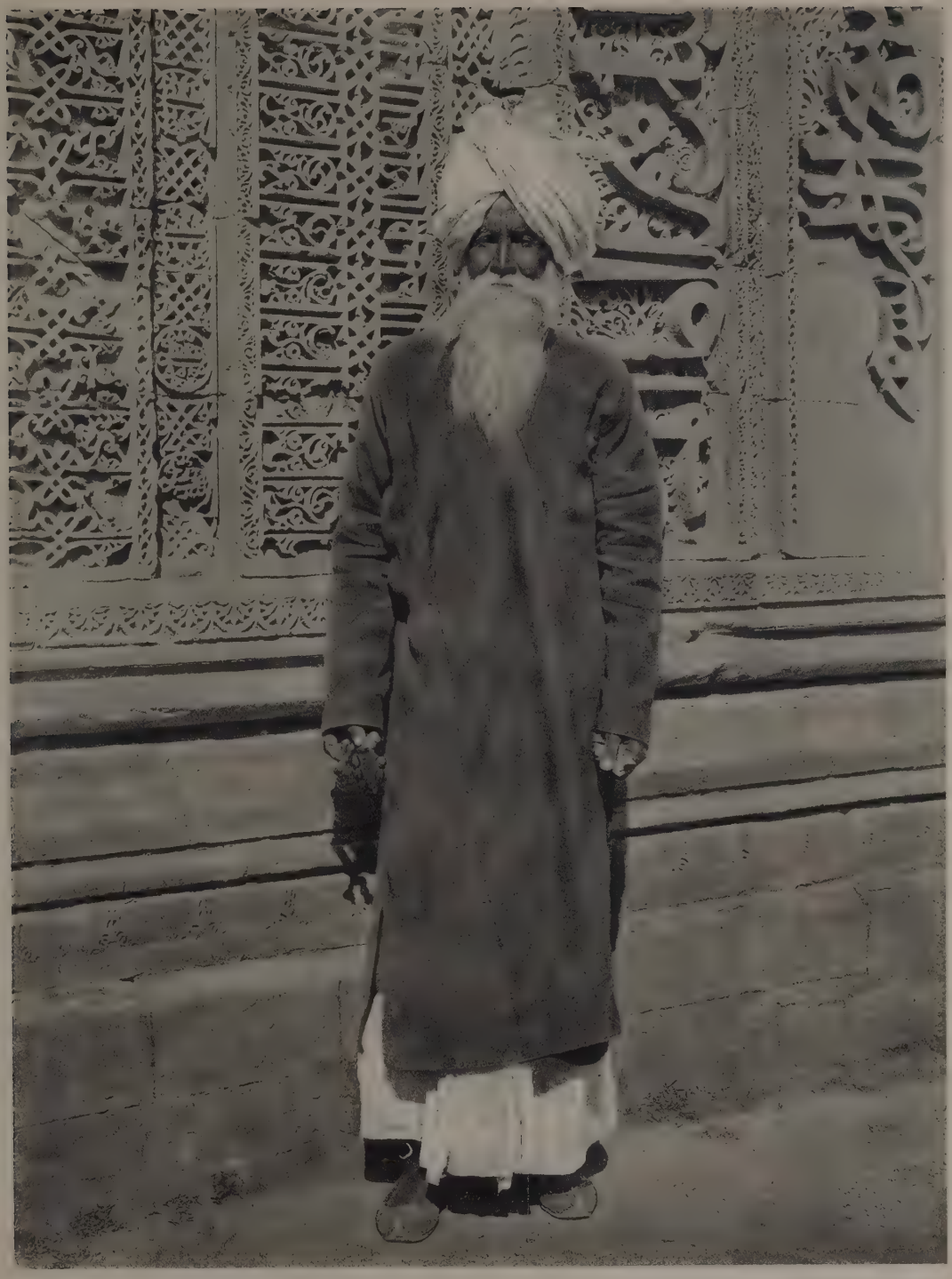


Ajmir. Moschee Arhai-din-kha-Jhonpra

Adjmir. Mosquée d'Arhaï-din-Kha-Djhonpra

Ajmer. The Arhai-din-kha-Jhonpra Mosque

Ajmir. Moschea di Arhai-din-Kha-Jhonpra



Ajmîr. Fakir vor der Moschee

Adjmir. Fakir devant la mosquée

Ajmer. Fakir in front of the Mosque

Ajmir. Fachiro davanti alla moschea

Gasse in Ajmir

Adjmir. Ruelle

Lane in Ajmer

In una viuzza di Ajmir

Ajmir. Tor des mohammedanischen Heiligtums
Dargah Kwaja Sahib

Adjmir. Porte devant le sanctuaire musulman de
Dargah Kwadja Sahib

Ajmer. Gate of the Muhomadan Sanctuary
Dargah Kwaja Sahib

Ajmir. Porta del santuario maomettano
di Dargah Kwaja Sahib

Ajmir. Blick auf die Stadt

Adjmir. Vue sur la ville

Ajmer. View of the Town

Ajmir. Veduta della città

Ajmir. Marmorpavillons am See Ana Sagar

Adjmir Pavillons de marbre au bord du lac Ana Sagar

Ajmer. Marblé pavilions on the Ana Sagar Lake

Ajmir. Padiglione di marmo sul lago Ana Sagar

Pushkar. Pilgerhäuser

Pushkar. Maisons de pèlerins

Pushkar. Pilgrims' Houses

Pushkar. Case di pellegrini

Pushkar. Der heilige See mit Tempeln und Badestellen

Pushkar. Le lac sacré avec temples et emplacements pour les bains

Pushkar. The Holy Lake with Temples and Bathing Places

Pushkar. Il lago sacro con templi e posti per le abluzioni

Pushkar. Tempel des Brahma

Pushkar. Temple de Brahma

Pushkar. Temple of Brahma

Pushkar. Tempio di Brama

Pushkar. Ein Sadhu mit dem Dreizack des Shiva

Pushkar. Un sadhou portant le trident de Siva

Pushkar. A Sadhu with the Shiva trident

Pushkar. Sadhù col tridente di Siva

Chitorgarh. Der Siegesturm

Tchittorgarh. Tour de la victoire

Chitorgarh. The Tower of Victory

Chitorgarh. Torre della Vittoria

Chitorgarh. Ruhmesturm.
Unterer Teil mit Jain-Figuren

Chitorgarh. Tower of Fame
Lower Part with Jain Figures

Tchittorgarh. Tour de la gloire.
En bas, figures djaïna

Chitorgarh. Torre della Gloria
(nella parte inferiore figure di Giaino)

Chitorgarh. Stadtmauern und Palast

Tchittorgarh. Remparts et palais

Chitorgarh. City walls and Palace

Chitorgarh. Mura della città e palazzo

Chitorgarh. Männer beim Abschluss eines Geschäftes

Tchittorgarh. Hommes concluant une affaire

Chitorgarh. Men after transacting of business

Chitorgarh. Uomini che stanno conchiudendo un contratto

Der Palast des Maharana von Udaipur

Palais du Maharana d'Oudaïpour

The Palace of the Maharana of Udaipur

Il palazzo del Maharajà di Udaipur

Udaipur. Ausblick vom Palast auf den künstlichen See

Oudaïpour. Vue prise du palais sur le lac artificiel

Udaipur. View of the artificial lake from the palace

Vista dal palazzo sul lago artificiale

Udaipur. Ausblick vom Palast auf dessen Vorhöfe und die Stadt

Oudaïpour. Vue prise du palais sur les avant-cours et la ville

Udaipur. View from the palace of its courtyards and the town

Udaipur. Vista dal palazzo sui suoi atri e sulla città

Udaipur. Rajputen mit ihren Waffen

Oudaïpour. Radjpoutes avec leurs armes

Udaipur. Rajputs with their weapons

Udaipur. Ragputi con le loro armi

Udaipur. Treppe zum Jagannath-Tempel

Oudaïpour. Escalier conduisant au temple de Djagannath

Udaipur. Steps to the Juggernaut Temple

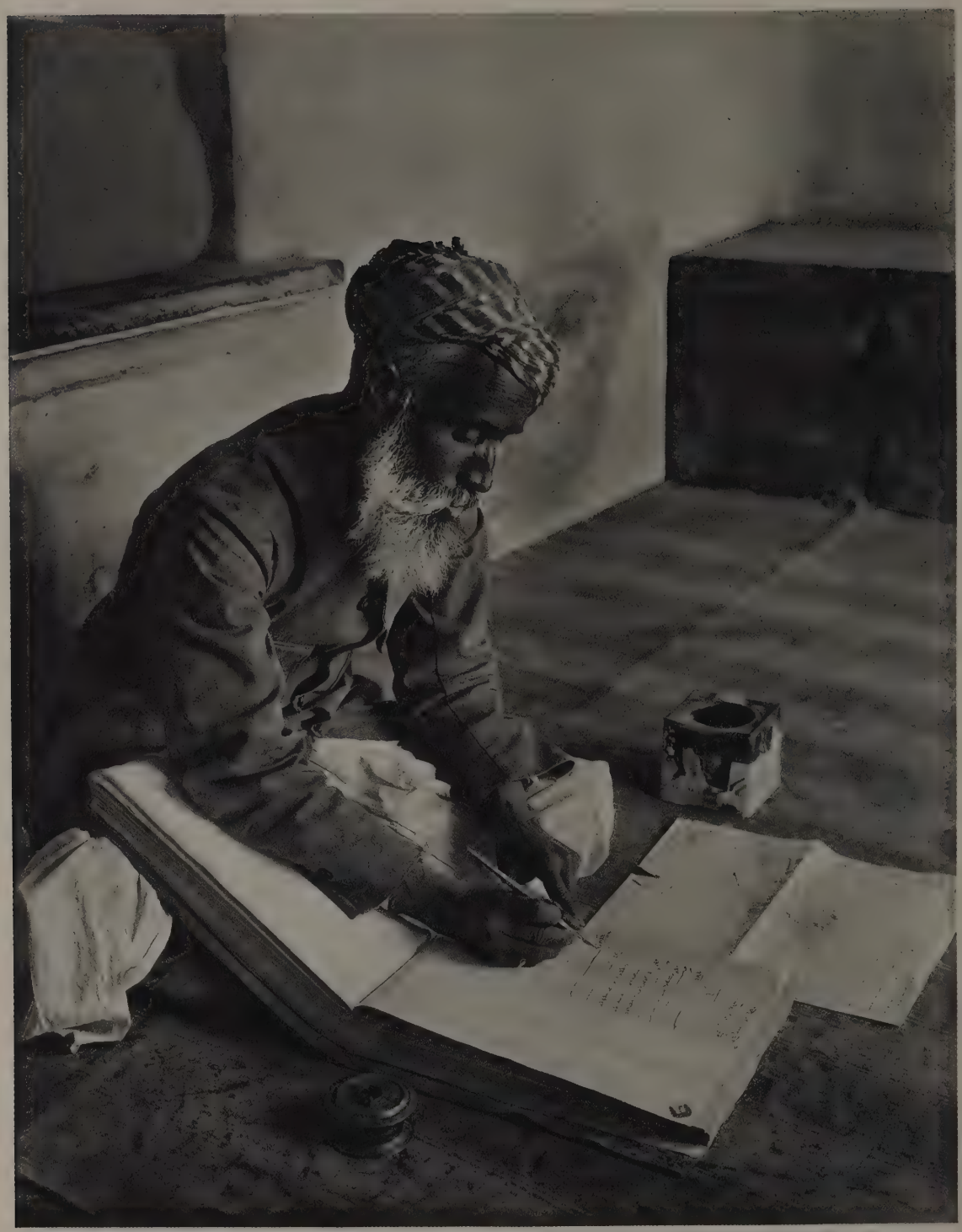
Udaipur. Scalinata al tempio di Jagannath

Udaipur. Strasse mit Reitern

Oudaïpour. Rue avec cavaliers

Udaipur. Street with horsemen

Udaipur. Cavalieri nella strada



Udaipur. Strassenbankier

Oudaïpour. Banquier en plein vent

Udaipur. Street banker

Udaipur. Banchiere all' aperto

Udaipur. Ein Rajpute

Oudaïpour. Un radjpoute

Udaipur. A Rajput

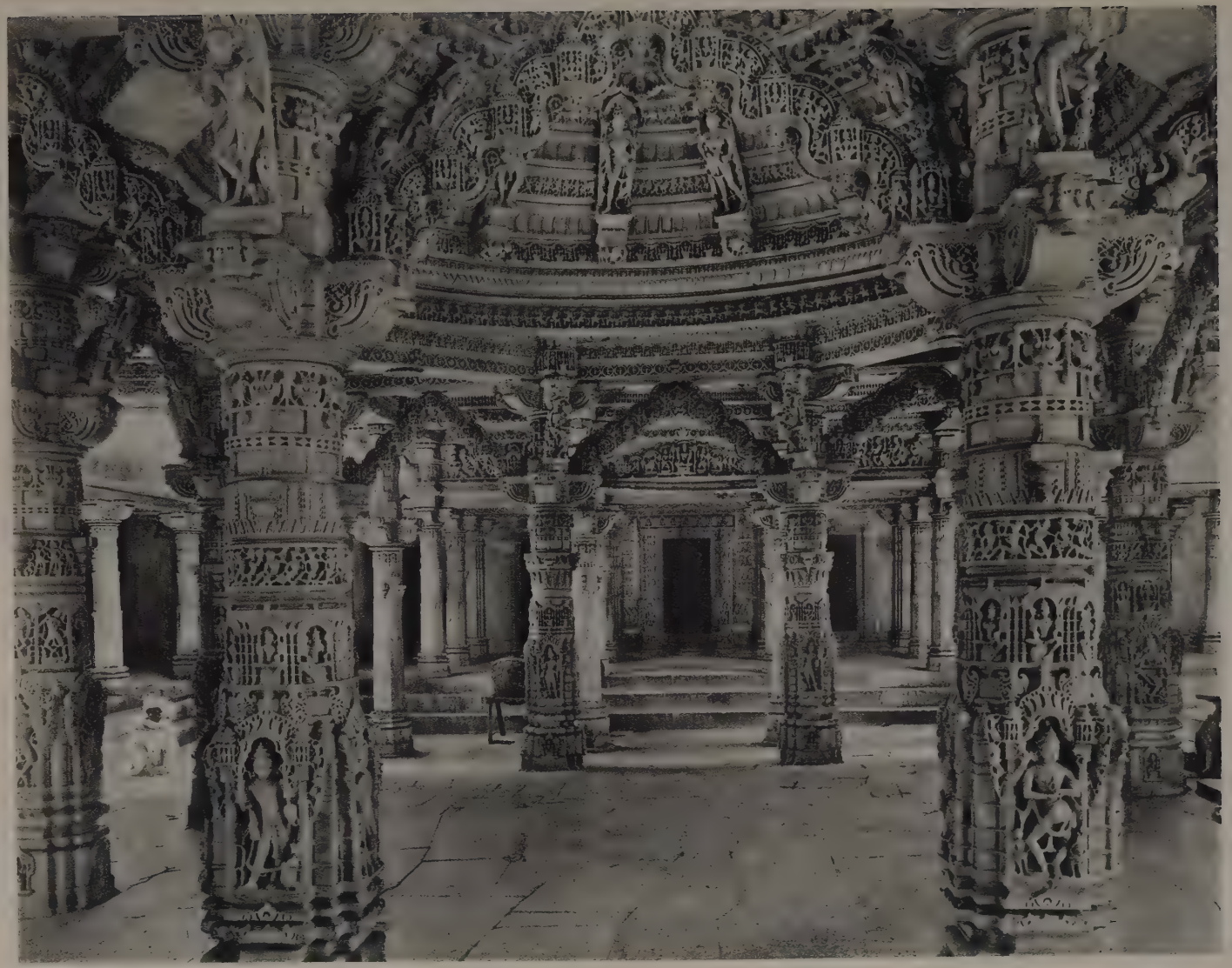
Udaipur. Un ragput

Mount Abu, Dilwara. Marmordecke des Nemnath-Tempels

Mont Abou, Dilwara. Plafond de marbre du temple de Nemnath

Mount Abu, Dilwara. Marble Ceiling of the Nemnath Temple

Mount Abu, Dilwara. Volta marmorea del tempio di Nemnath



Mount Abu, Dilwara. Halle des Adinath-Tempels

Mont Abou, Dilwara. Halle du temple d'Adinath

Mount Abu, Dilwara. Hall of the Adinath Temple

Mount Abu. Dilwara. Atrio del tempio di Adinath

Mount Abu, Dilwara. Seitenkapelle
im Nemnath-Tempel

Mount Abu, Dilwara. Side chapel in the
Nemnath Temple

Mont Abou, Dilwara. Chapelle latérale
du temple de Nemnath

Mount Abu, Dilwara. Cappella laterale
nel tempio di Nemnath

Mount Abu, Dilwara. Decke einer Seitenkapelle im Adinath-Tempel

Mont Abou, Dilwara. Plafond d'une chapelle latérale du temple d'Adinath

Mount Abu, Dilwara. Ceiling of a side chapel in the Adinath Temple

Mount Abu, Dilwara. Volta di una cappella laterale nel tempio di Adinath

Mount Abu. Ausblick von der Höhe des Achilgarh-Tempels

Mont Abou. Vue prise du temple d'Atchilgarh

Mount Abu. View from the Achilgarh Temple

Mount Abu. Vista dal sommo del tempio di Achilgarh

Das Städtchen Sihor in Kathiawar

La petite ville de Sihor dans le Kathyawar

The town of Sihor in Kathiawar

La cittadina di Sihor nel Kathiawar

Palitana. Jaina-Tempel auf dem heiligen Berg Satrunjaya

Palitana. Temple djaïna sur la montagne sacrée de Satroundjaya

Palitana. Jaina Temple on the Sacred Mountain of Satrunjaya

Palitana. Tempio giainista sul sacro monte di Satrunjaya

Palitana. Jaina-Tempel auf dem heiligen Berg Satrunjaya

Palitana. Temple djaïna sur la montagne sacrée de Satroundjaya

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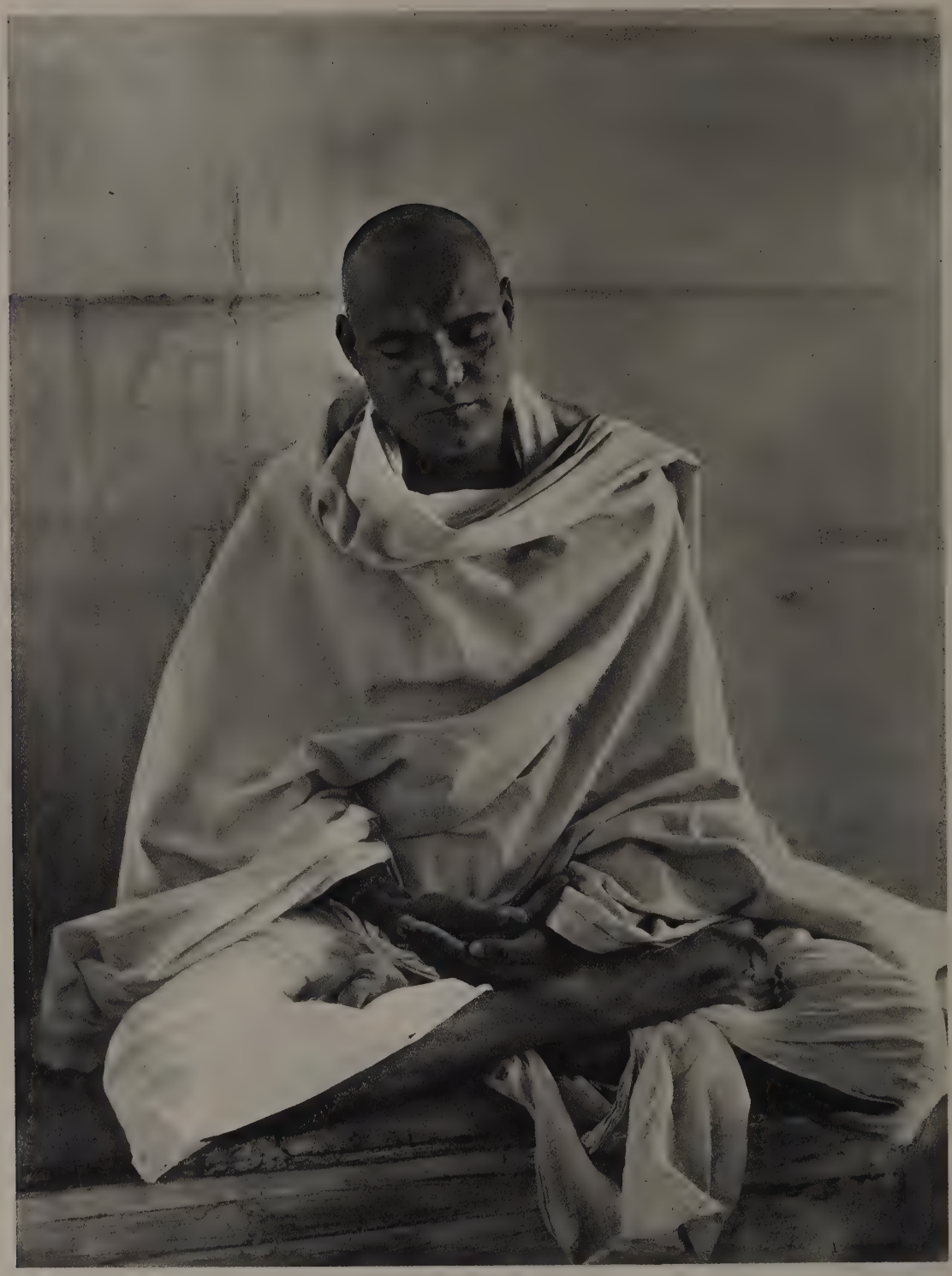


Jain-Mönch, meditierend

Moine djaïna en méditation

Jain Monk in meditation

Monaco giainista in meditazione

Ahmedabad. Jain-Nonnen im neuen Jaina-Tempel

Ahmedabad. Nonnes djaïno
dans le nouveau temple

Ahmedabad. Jain Nuns in the new Jaina Temple

Ahmedabad. Monache giainiste
nel nuevo tempio di Giaino

Ahmedabad. Haus mit Holzschnitzerei

Ahmedabad. Maison avec sculptures sur bois

Ahmedabad. House with wood-carvings

Ahmedabad. Casa con intagli in legno

Ahmedabad. Jama Masjid (Grosse Moschee)

Ahmedabad. Djama masdjid (Grande mosquée)

Ahmedabad. Jama Masjid (Great Mosque)

Ahmedabad. Jama Mascid (grande moschea)

Haiderabad-Sind. Fürstengrab mit bunten Faïence-Einlagen

Haïderabad-Sind. Tombeau princier avec revêtements de faïences multicolores

Hyderabad-Sind. Princely Tomb with many-coloured porcelain inlaids

Haiderabad-Sind. Tomba di un principe con intarsi di maioliche colorate

Haiderabad-Sind. Häuser mit Windfängern

Haïderabad-Sind. Maisons avec prises-d'air

Hyderabad-Sind. Houses with windcatchers

Haiderabad-Sind. Case con bocche d'aria

Haïderabad-Sind. Blick vom Fort auf die Stadt mit ihren Windfängern

Haïderabad-Sind. Vue prise du fort: la ville et ses prises-d'air

Hyderabad-Sind. View from the Fort of the town with its windcatchers

Haiderabad-Sind. Vista dal forte sulla città e le sue bocche d'aria

Haiderabad-Sind. Juwelier in seinem Laden

Haïderabad-Sind. Joaillier dans sa boutique

Hyderabad-Sind. Jeweller in his Shop

Haiderabad-Sind. Gioielliere nella sua bottega

Amritsar. Der Goldene Tempel der Sikhs

Amritsar. Le Temple d'Or des Sikhs

Amritsar. The Golden Temple of the Sikhs

Amritsar. Il tempio d'oro dei Sik

Amritsar. Häuser am Teich des Goldenen Tempels

Amritsar. Maisons au bord du Lac de l'Immortalité

Amritsar. Houses on the Tank of the Golden Temple

Amritsar. Case prospicienti lo stagno del tempio d'oro

Amritsar. Schule beim Goldenen Tempel

Amritsar. Ecole en plein air, près du Temple d'Or

Amritsar. School near the Golden Temple

Amritsar. Scuola all'aperto presso il tempio d'oro

Ausblick auf die Dächer von Lahore

Vue sur les toits de Lahore

View of the roofs of Lahore

Vista sui tetti di Lahore

Grabmal Jahangirs bei Lahore

Mausolée de Djahanghir, près de Lahore

Jahangir's Tomb near Lahore

Mausoleo di Djahanghir presso Lahore

Lotosteich im Shalamar-Garten bei Lahore

Lotus sur un étang dans le jardin de Shalamar, près de Lahore

Lotos Tank in the Shalamar Garden near Lahore

Stagno dei fiori di loto nel giardino di Shalamar presso Lahore

Erosionslandschaft (Bad Lands) bei Rawalpindi

Effets d'érosion (Bad Lands) près de Rawalpindi

Bad Lands near Rawalpindi

Paesaggio vulcanico (Bad Lands) presso Rawalpindi

Ruinenfeld in Taxila

Champ de ruines à Taxila

Ruins in Taxila

Ruderi a Taxila

Taxila. Buddha-Statue

Taxila. Statue de Bouddha

Taxila. Buddha Statue

Taxila. Statua di Budda

Peshawar. Mohammedanischer Bettelmönch (Fakir)

Peshawar. Moine mendiant mahométan (Fakir)

Peshawar. Muhomadan Mendicant Monk (Fakir)

Peshawar. Monaco questuante maomettano (fachiro)

Im Basar von Peshawar. Kupfer- und Messingwaren

Au bazar de Peshawar. Cuivres

In the Peshawar Bazäar. Copper and Brass Articles

Nel bazar di Peshawar. Articoli di rame e di ottone

Im Basar von Peshawar. Bei den Töpfereien

Au bazar de Peshawar. Poteries

In the Peshawar Bazaar. Pottery

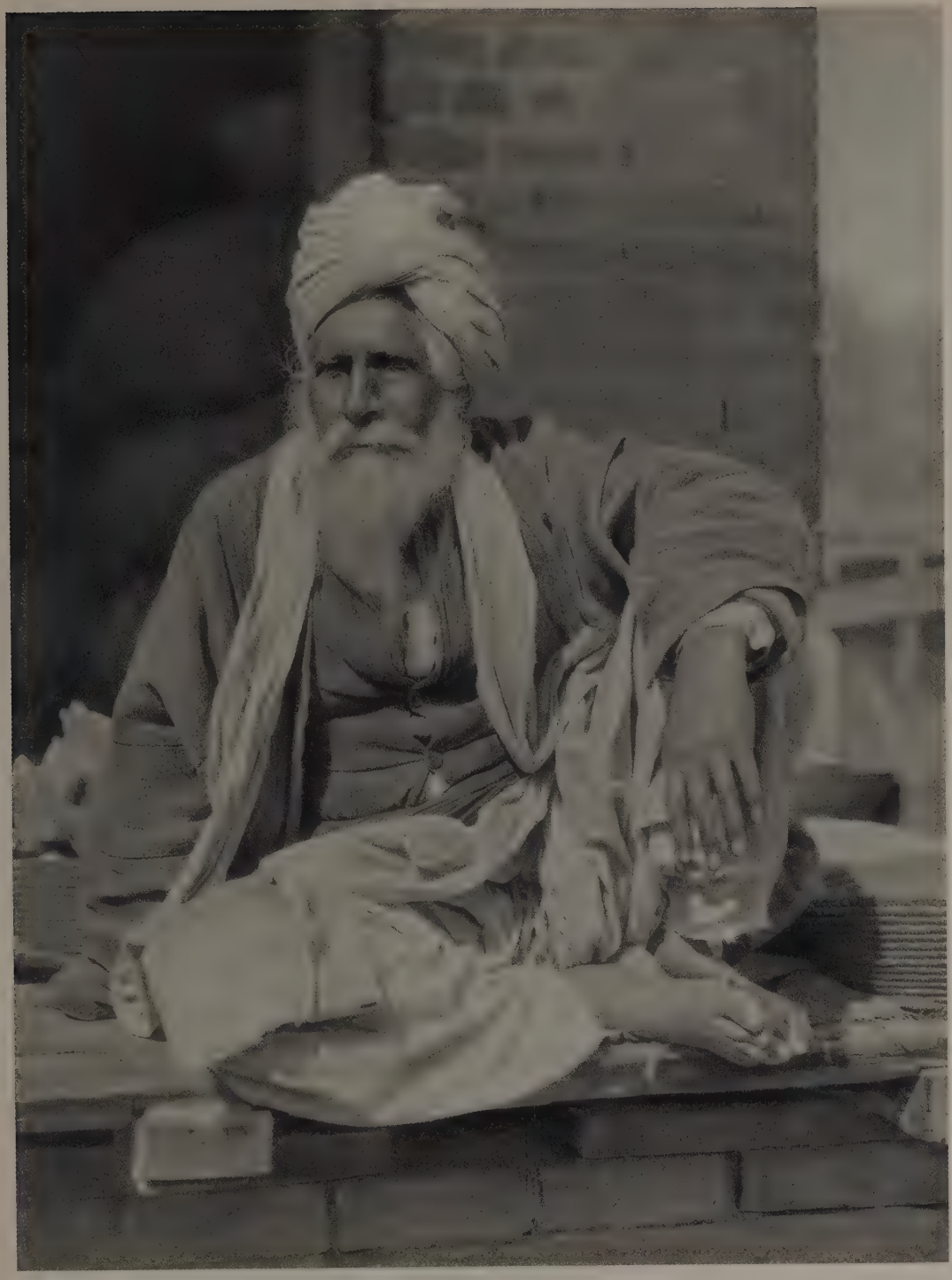
Nel bazar di Peshawar. Stoviglie

Im Basar von Peshawar. Tuchhändler

Au bazar de Peshawar. Drapier

In the Peshawar Bazaar. Cloth dealer

Nel bazar di Peshawar. Pannaiolo



Im Basar von Peshawar. Ein alter Händler

Au bazar de Peshawar. Vieux marchand

In the Peshawar Bazaar. Old merchant

Nel bazar di Peshawar. Vecchio mercante

Peshawar, auf dem Marktplatz. Gaukler, ein Schlangenmittel anpreisend

Peshawar. Juggler praising a remedy for snake-bite in the market place

A Peshawar sur la place du marché. Prestidigitateur faisant l'article pour un remède contre les morsures de serpent

Peshawar. Sulla piazza del mercato. Venditore di specifici contro i morsi dei serpenti

Peshawar. Beim Schreiber

Peshawar. Chez l'écrivain public

Peshawar. With the street scrivener

Peshawar. Scrivano pubblico

Peshawar. In einer Karawanserei

Peshawar. Au caravansérail

Peshawar. In a caravansary

Peshawar. Carovanserraglio

Karawane auf dem Khaiberpass

Caravane au col du Khaïber

Caravan on the Khyber Pass

Carovana al colle del Khaiber

Befestigtes Dorf der Afridi am Khaiberpass

Village fortifié des Afridi, au col du Khaïber

Fortified Village of the Afridis on the Khyber Pass

Villagio fortificato degli Afridi al colle del Khaiber

Kamelkarawane auf dem Weg nach Afghanistan

Caravane de chameaux en route pour l'Afghanistan

Camel Caravan on the Way to Afghanistan

Carovana di cammelli in cammino per l'Afganistan

Landschaft am Khaiberpass

Paysage dans la région du Khaïber

Scenery on the Khyber Pass

Paesaggio al colle del Khaiber

Jammu. Moderner Hindu-Tempel

Djammou. Temple hindou moderne

Jammu. Modern Hindu Temple

Jammu. Tempio moderno indù

Tal mit Reisfeldern zwischen Jammu und Kashmir

Vallée et rizières entre Djammou et Cachemire

Valley with Paddy Fields between Jammu and Kashmir

Valle con risaie fra Jammu e Kascemir

Ausblick vom Banihal-Pass auf das Kashmir-Tal View from the Banihal Pass onto the Kashmir Valley
Vue prise du col de Banihal sur la vallée de Cachemire Vista dal colle di Banihal sulla valle di Kascemir

Am Banihal-Pass

Au col de Banihal

On the Banihal Pass

Al colle di Banihal

Kashmir. Blühende Lilien und Allee

Cachemire. Iris en fleurs et allée

Kashmir. Blossoming Lilies and Alley

Kascemir. Gigli in fiore e viale alberato

Reisfelder in Kashmir

Rizières dans le Cachemire

Paddy Fields in Kashmir

Risaie nel Kascemir

Bauernhäuser in Kashmir

Maisons rustiques dans le Cachemire

Farmer's Houses in Kashmir

Case rustiche nel Kascemir

Im Liddar-Tal (Kashmir). Dorf mit Kloster in der Höhe

In the Liddar Valley (Kashmir). Village with Monastery on the heights

Dans la vallée du Liddar. Village et cloître sur la hauteur

Nella valle del Liddar (Kascemir) Sull'altura villaggio con convento

Tempel von Pandrenthan bei Srinagar

Temple de Pandrenthan, près de Srinagar

Temple of Pandrenthan near Srinagar

Tempio di Pandrenthan presso Srinagar

Allee bei Islamabad

Allée aux environs d'Islamabad

Alley near Islamabad

Viale presso Islamabad

Srinagar. Tempel und Häuser am Jhelum-Fluss

Srinagar. Temple et maisons au bord du Djhéloum

Srinagar. Temple and Houses on the Jhelum River

Srinagar. Tempio e case sulla riva del Jhelum

Srinagar. Boote, Häuser und Moschee am Jhelum-Fluss

Srinagar. Boats, Houses and Mosque on the Jhelum River

Srinagar. Bateaux, maisons et mosquée au bord du Djhéloum

Srinagar. Barche, case e moschea sulla riva del Jhelum

Boote auf einem Kanal bei Srinagar

Bateaux sur un canal près de Srinagar

Boats on a Canal near Srinagar

Barche su di un canale presso Srinagar

Hindu aus Kashmir

Hindou du Cachemire

Hindu from Kashmir

Indù del Kascemir

Mohammedaner aus Kashmir

Mahométan du Cachemire

Muhomadan from Kashmir

Maomettano del Kascemir

Im Moghul-Garten Nasim Bagh bei Srinagar

In the Moghul Garden of Nasim Bagh near Srinagar

Dans le jardin mogol de Nasim Bagh
près de Srinagar

Nel giardino del Mogol a Nasim Bagh
presso Srinagar

Der Moghul-Garten Shalimar Bagh bei Srinagar

Dans le jardin mogol de Shalimar Bagh
près de Srinagar

The Moghul Garden of Shalimar Bagh near Srinagar

Nel giardino del Mogol a Shalimar Bagh
presso Srinagar

Am Banihal-Pass. In der Ferne die Himalayaberge

Au col de Banihal, dans le lointain, l'Himalaya

On the Banihal Pass. In the distance the Himalayas

Al colle di Banihal. In lontananza la catena dell'Imalaia

Auf dem Dal-See bei Srinagar

Le lac de Dal, près de Srinagar

On the Dal Lake near Srinagar

Lago di Dal presso Srinagar

Natesa, der tanzende Shiva

Natesa, ou Siva dansant

Natesa, the Dancing Shiva

Natesa, Siva danzante